

The Living Church

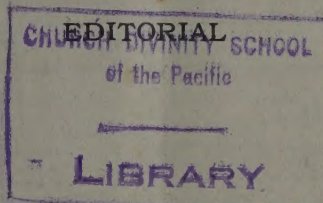
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VOL. LXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 13, 1926

No. 15

PROHIBITION UNDER CRITICISM



PROHIBITION

BY THE BISHOP OF NEW YORK

DESIRÉ CARDINAL MERCIER: A EULOGY

BY THE REV. JOSEPH P. McCOMAS, D.D.

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REMEMBER THAT "Christians are the only Bible the world reads today," and write your faith so plainly in your life that the dullest reader may find the story of Christ told in language he cannot but understand. What the world needs most is a "picture-book theology"—Christian lives that illustrate Christian truth—a practical religious practice which passes from the sublime heights of faith to the homely realities of life without too violent an anti-climax!—*Bishop Fiske.*

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VOL. LXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 13, 1926

No. 15

EDITORIALS & COMMENTS

Prohibition Under Criticism

THE widely-heralded remarks of the superintendent of the Church Temperance Society demand some statement as to the relation between that society and the Church.

It is a purely voluntary society, and its superintendent would be the first to disclaim any right on his part or on the part of his society to speak as the mouthpiece of the Church. The society receives no financial assistance from the general treasury of the Church, and is under no official control.

Before the passage of the eighteenth amendment, the society embraced within its membership those who believed in the policy of prohibition and those who did not, the society being officially committed neither to nor against that policy. Since the enactment of the amendment it has loyally supported a policy of law enforcement. Presumably its members still differ among themselves as to the academic wisdom of prohibition—as they have every right to do. The facts in regard to the questionnaire on which Dr. Empringham's remarks are based are stated in the news pages of this issue.

For our part, we deplore the attempt made by so many sectarians to make of prohibition a moral issue, as though it were inherently wicked to drink alcoholic liquors. Of course it is not; and we should be very sorry to believe that that unchristian view was any considerable factor in the enactment of the amendment. Where one person may support the policy on that ground—and among Methodists especially it has considerable vogue—ten support it as a policy of social and political progress, believing that the abuses of the liquor traffic were so violent and so long continued, the connection between liquor and commercialized vice so intimate and so impossible to break, the evils of drunkenness so pronounced, the political power of brewers, distillers, and saloon-keepers so pernicious, that to wipe out the whole traffic was a step in the direction of social advance and away from a notorious degradation of the politics of most cities and of many states. We have more than once observed that the brewers, the distillers, and the saloon keepers and bartenders were chiefly responsible for prohibition, and many of them realize it now. They conspired to make their own business a stench in the nostrils of decent

people, they corrupted the political life of their communities, they laughed at every effort on the part of decent people to clean up conditions in their own cities; and the inevitable result was a popular uprising to end a condition that, through several generations, it had been impossible to mend. Having, ourselves, no sympathy whatever with the fanatical idea that to drink liquor is wrong, we are thoroughly sympathetic with the policy of ending the traffic, at least until a way can be found for the decent conduct of it. Whether it was wise to do this by constitutional amendment is another question, and we have never been very sure that it was. It is a defect in our governmental system that constitutional amendments do not come before the people for their direct vote, but for that defect the proponents of the amendment were in no way responsible.

Probably the warmest advocates of prohibition did not realize the difficulties in the way of its enforcement. But it might have been hoped and anticipated that at least decent Christian people, in whose religion the principle of self denial has an important place, would scrupulously have obeyed the law. They might conceivably have believed it unwise, but that they should permit their lives to be dominated by their stomachs, and so have participated in tearing down respect for law and by their lives have taught the principle of anarchy to their children, one would not have believed. St. Paul was not entering upon a philosophic discussion of the morality of killing animals for the purpose of food when he offered to eat no meat if his neighbor would be injured thereby, and weak-minded Christians who cannot or will not abstain from drinking when the law of the land demands it, are objects of contempt to decent heathen. The sight of Christian people condoning the carrying of "hippers" by their young sons, and the society drinking by their daughters, while they, in their table conversation and habits, are doing what they can to tear down all respect for law on the part of the younger generation, is calculated to make one wonder whether Twentieth Century Christianity has lost its virility and is no longer efficacious to promote a high standard of conduct. From the influence in Church and in State of these educated and cultured malefactors, even though

they be pillars of the Church and punctilious in affirming their allegiance to the Nicene Creed, Good Lord, deliver us!

NEITHER are we impressed with the wisdom of those who rise up to ask for amendment of the Volstead act in such wise as to legalize light wines and beers. In the first place the probability that such an amendment would be unconstitutional amounts almost to a certainty, so that, when politicians promise this to their thirsty constituents, one realizes that they are simply playing for votes. In the second place, if it is difficult to enforce prohibition now, the difficulty of enforcing what would remain of it would be increased tenfold by such an amendment. It simply is a visionary idea, affording no solution whatever to what is undoubtedly a grave problem.

Prohibition may not be a final solution to the liquor problem. But it certainly ought to stand unmodified until it has been thoroughly tried out over a considerable period of years, and until the authority of the federal government over nullificationists has been thoroughly established. When violations of the law on the part of so-called decent people have been stopped, when a healthy public sentiment has been created, when prohibition agents and the police learn where liquor can be openly purchased, when courts cease to throw obstacles in the way of enforcing the law, when juries will treat offenses against these laws precisely as they treat offenses against other laws, then the time will have come for serious discussion as to whether some other policy than that of prohibition will best promote the welfare and happiness of the American people. In the meantime those who defy the law are simply retarding the coming of that time, and are vindicating the necessity of having the law deal with them by force.

We hope that the policy of prohibition will at least continue long enough to enable the Church to recall her own people to the practice of such abstinence and self denial, as will enable them to speak their sentiments with respect to that policy without conveying the unpleasant feeling that they are speaking rather from the dictates of their stomachs than from sound minds. When men who scrupulously obey the law speak on the subject, we attach much weight to their views. We shall be glad to know more of the questionnaire of the Church Temperance Society.

IN connection with the Lectionary as it has been put forth for the present triennium and is printed in the *Living Church Annual* and in various calendars, we find considerable misunderstanding which ought to be cleared up.

For Sunday mornings we have three series of alternative lessons. Alternatives in the Lectionary

Those marked *a* on the kalendar are those in the two-year cycle that has prevailed for several years past, and those marked * are topically adapted to the Collect, Epistle, and Gospel for the day, and, says the report of the Commission on the Lectionary, "are intended especially for use at (shortened) Morning Prayer when the Holy Communion is immediately to follow." These two courses have been on trial for several years.

But an intermediate course, new this year and marked *b* on the calendars, is worthy of special explanation; and we only regret that the matter did not come to our attention early enough so that detailed explanation could be given before the clergy had begun the Advent cycle of lessons.

The course marked *b* was compiled by Bishop Slat-

tery with the assistance of four clergymen of his neighborhood. It is intended to comprise the most striking passages of the Old and New Testaments which would fit into the progress of the Christian Year. The compilers further tried to select related passages so that the teaching of the New Testament Lesson might reinforce or Christianize the teaching of the First Lesson.

Bishop Slattery has published the full text of these Lessons in a little book, *Bible Lessons for the Sunday Mornings of the Christian Year*,* which is published with the recommendation of the Joint Commission. A unique feature of the volume, intended to make the Lessons intelligible at the outset, is the prefix to each reading of short introductions in liturgical form. The King James Version is the basis of the Lessons, but the marginal readings are freely used. As a help to intelligent reading, the verses are printed in paragraphs, and such passages as the *Nunc Dimittis* and the *Beatitudes* are printed in a way to mark them from the rest of the Lesson. The character of these introductions will appear from the following:

"Here beginneth the fifty-fifth chapter of the Book of the Prophet Isaiah, wherein all the people are invited to accept the gracious gifts of the Lord."

The book is attractively made, and its use in reading the Sunday morning Lessons from the lectern will greatly facilitate the task of the reader; while it also presents a most admirable series of weekly Bible Readings for use in the home, especially for shut-ins.

With the Commission we hope that the several alternative courses may be thoroughly tried, and as there has already been trial of the two other courses, we suggest that the new one marked *b* in the kalendar be commenced at Lent, if it has not already been begun, and that it be continued through the year. We suggest also that the volume referred to be obtained for the use of the reader. We congratulate Bishop Slattery and his associates, as well as the publishers of the book, on the excellence of their work.

*Houghton Mifflin Co. Price \$1.50. Postage about 12 cts.

ACKNOWLEDGMENTS

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ANSWERS TO CORRESPONDENTS

E. V. C.—(1) We cannot, in this brief space, discuss Swedenborgianism.—(2) Roman Catholics are constantly being received, generally in connection with confirmations, but it is impossible to give statistics.—(4) That hymn has been omitted from the New Hymnal.

THE DAILY MASS

LOW MASS is like a delicate carving which cannot be taken to pieces. It can hardly be thought of in parts. It belongs to the still hours of early morning, when the human world is half asleep, and nature and God hold undisturbed communion. It is the silence, perhaps, which is so perfect a background to the vitality of Mass. The vitality is so certain, so surely reflected in every movement of the priest and server, and in the sympathy of the knot of worshippers, that the revelation seems irresistible. The greatest of all events in human history is happening. There is no confusion of life to disturb the consciousness of its immensity. The world is but half awake. And at such moments, usually, the greatest acts have taken place.—S. S. J. E. Messenger.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHAT a strange power lies in a well-written biography, to make dry bones live! I have been dwelling of late in a past which seems remoter than the Revolution, —though, measured by years, it is comparatively recent. Echoes of forgotten controversies, shadows of sometime famous men, questions long ago solved in one way or another, all appear as if immediately present; and not till I close the second volume do I come back, with a sort of shock, to 1926.

James Abram Garfield: Life and Letters; two handsome volumes, octavo, by Theodore Clarke Smith, Professor of American History in Williams College, published by the Yale University Press: that is the book which has quite taken me out of my own proper time and place, into a period the very last of which I can just recall "when that I was a little tiny boy."

Garfield has suffered from the companionship of his contemporaries. I suppose the usual superficial judgment on him would be that he was a showy but really unimportant figure; a country school-teacher, gaining a fairly creditable war-record, on the strength of which he became a second-rate politician, who reached the Presidency by accident, and by another accident won a far higher place through his tragic death than would have been his had he finished his term in safety. We have grown too sophisticated to admire "the canal-boy who became President." The atmosphere of "the Western Reserve Eclectic Institute" at Hiram, Ohio, does not appeal to our imaginations. And vague echoes of ancient scandals, the Credit Mobilier, the De Golyer pavement, "the salary grab," make dismal cacophonies when his name is heard.

Now here, for the first time, is a fair and adequate narrative of this man's life, set forth with his family's assistance, it is true, but guarded against too favorable bias by careful documentation and free use of letters, diaries, and other sources of first-hand information. The book is convincing. Garfield stands out against the background of those troubled years an honest, honorable patriot who deserved well of the republic. That the author is on the faculty of Garfield's old college, where Garfield's son is now president, assures his understanding sympathy without implying any concealment or distortion of facts.

THE YEARS of reconstruction after the Civil War were, in many ways, the most trying our country has ever known. Political controversy was violent; the memories of the war itself embittered almost everyone who had taken part in it, as civil wars are wont to do; "the bloody shirt" waved over "rebel brigadiers"; "carpet-baggers" and "copperheads" flung epithets at each other; and the existence of the spoils system in the nation's affairs was a constant provocation to all that was unworthiest. Considering that Garfield's public life was set against such a background, it is astonishing that his most malignant enemies (in a day when malignancy was far commoner than now) could find so little matter for accusation. That he was impetuous, not always a good judge of men, too easily swayed by other men's advice in matters not of prime importance, and prone to endure carping criticism rather than to expose its baselessness, is granted; the rest is groundless.

Son of a Massachusetts pioneer family, in the Western Reserve of Ohio, growing up in wholesome poverty as far removed from pauperism as from luxury, educating himself in hard and unlovely schools, a teacher at eighteen, joining "The Disciples" a year later, the stages of his development are clearly traced. The raw boy blossoms out into the florid, emotional young rhetorician, the callowly dogmatic theologian, the assured orator, the hard-working scholar, the successful school-master; it is a process compressed within a few years, all the more interesting because we can follow the process as

he records it, perhaps unconsciously. It is all a good wholesome American development; and we are the better for reading it.

Then came the Civil War, with its gigantic struggle, marred by almost unbelievable pettinesses and personal rivalries, as well as by divided loyalties. Out of it Garfield emerged with a wider horizon, and took his place at Washington as Representative from Ohio. There he remained, rising to more and more influence, until at last the Republican National Convention of 1880, torn between the "Stalwart" devotees of Grant, and their "Half-breed" opponents, supporters of Blaine or Sherman, found a way out of the *impasse* by nominating Garfield himself. He had a seat in the Convention, and was at the head of the Sherman forces; but "manifest destiny" had its way. Conkling, leader of the Grant faction (whom Blaine had once called on the floor of the Senate "the turkey-gobbler senator from New York") became Garfield's bitter enemy from that hour. And the story of the undercurrent that became a whirlpool, with the sordid strife about offices, is here set forth at length. Out of the storm came the assassin, in his half-insane fury; and in 1881 Garfield followed Lincoln on the way of martyrdom. The exquisitely pathetic and melodious eloquence of Blaine's eulogy before Congress will long be remembered. School-boys used to declaim it, but could not destroy its essential beauty. One thinks, in that connection, of the memorable speech Garfield made to the excited crowd in New York, after Lincoln's assassination, woven (all but the last sentence) out of Old Testament phraseology.

ONE NOTICE in Garfield's letters how his religious feelings changed into deep convictions, while losing much that was inevitably crude and narrow. The characteristic note of the Campbellites was "no sect, no creed"; and they applied this creed of no creed in a most sectarian manner to the other sects round about them; that, and the peculiar pietistic phraseology marked his days of youthful fervor. It is recorded that "having seen immersions in a pool of rather stagnant water, he supposed that the sins of the baptized floated up to form the green scum which he noticed on the surface!"

He became a lay preacher of that society, and was in great demand through his college days and his career as teacher. Indeed, his style as a public speaker was always marked by something of the extempore "pulpit manner," though his forensic practice made some necessary changes. Of his fervent sincerity, in every stage of his development, there can be no question. I cannot help wondering how he would have reacted to the Catholic conception of the Church and the Sacraments, had they been presented to him in early life. Alas! it never was.

Writing of his friendship with Gen. Rosecrans, whose chief of staff he had become, he "described Rosecrans's religious experience, which had the peculiarity of being a voluntary adoption of Catholicism and of the Christian life as defined by the Catholic Church, a purely intellectual decision, the whole being done in a strictly experimental spirit.—He said he wanted an authorized supernatural teacher, and the only three claimants for that place were the Roman Catholics, the Greek Catholics, and the Episcopalians.—Before retiring, to took out his rosary, and knelt for five or ten minutes beside his bed. I don't know but he thought he could proselyte me."

"THE LORD turned and looked upon Peter . . . and he went out and wept bitterly." "There is forgiveness with Thee," says the Psalmist, "that Thou mayest be feared . . ."—an unexpected conclusion, hinting at a forgiveness terrible to offer and awful to accept, a forgiveness offered in the agony of the Lamb slain from the foundation of the world, a forgiveness that breaks the heart of him who accepts it.—*The Church Times*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST

February 14. Quinquagesima

THE ETERNAL SON

READ Hebrews 1:1-8.

ONCE we have known Jesus Christ it becomes impossible ever to think of God again apart from Him. When, with the Old Testament in our hands, we have travelled the road to an understanding of God, we must begin again with Jesus as our Guide. It is not only that the older revelation is incomplete, but that those who recorded it felt it to be so. In the Old Testament there is a conscious sense of anticipation, and the feeling that men have grasped, in dim outline, truth the full meaning of which the future will reveal. When the writer of the Epistle to the Hebrews speaks of God's revelation in many parts and many modes, words which imply the absence of final and complete self-disclosure of God, he is true to the conviction of the Old Testament writers themselves. For the Christian, then, the true starting point for the understanding of God is Jesus Christ Himself. It is not dogmatism which affirms that, though that is the central dogma of Christianity; it is experience. Twenty centuries have borne testimony to Jesus' words, "He that hath seen Me, hath seen the Father." It is only scholastic or philosophic detachment which will enable us to consider God apart from Jesus Christ. Experience has proved that Jesus is essential to an understanding of God.

February 15

THE BRINGER OF THE KINGDOM

READ St. Luke 4:1-24.

WHAT are we to think of Christ? There is another question still more important. What did Christ think of Himself? Can we carry back to Him the consciousness of being essential to an understanding of God? In answer let us take certain episodes in the life of Jesus, drawn from the earliest records of Him, and most free from the suspicion of subsequent modification. None of these will be explicit claims of His divinity; together they will compel the belief that He knew Himself to be divine. First, Jesus claimed to initiate the Kingdom of God, to fulfill by His mere presence among men, the age-long promises of God, and the spiritual dreams of centuries of a nation's life. "Today is this Scripture fulfilled in your ears." "Jesus laid no emphasis upon Himself; His emphasis fell solely upon the Kingdom." Yet, why, if these words of a recent critic of the Gospels be true, should Jesus' hearers have risen in anger to destroy Him? The truth is they perceived our Lord's emphasis upon Himself as the Bringer of the Kingdom.

February 16

THE FORGIVER OF SINS

READ St. Mark 2:1-12.

SON, thy sins be forgiven thee." How naturally the words are spoken! What a quiet assumption they reveal that Jesus could forgive sin. There is no argument about it. In Jesus' mind there is no difference between His power over the physical and moral ills of men. He can cure both, and cure them by virtue of an authority with which He feels Himself possessed, an authority which embraces within its range present circumstance and eternal destiny. No wonder that there was amazement on the part of those that heard Jesus, and an exclamation at this unheard of claim to authority. Jesus assumed what we instinctively feel to be a prerogative of God. But there the claim lies in the Gospel. It is part and parcel of the first ancient tradition, which, if we reject, we must reject the whole. If Jesus was not as the Gospels present Him, we know nothing of Him at all.

February 17: Ash Wednesday

JESUS ABROGATES ANCIENT CUSTOM

READ St. Mark 2:18-28.

IT is written in the law that men should fast, and the Law was the word and will of God. Yet Jesus in the case of His disciples set ordinary exercise of the custom aside. He bade them look upon association with Him as an occasion of joy superior to ordinary requirements. In other words He saw Himself as more significant than a great and revered tradition resting back upon divine prescription. Notice that it is not a new teaching which has set aside the old custom, and made it invalid for those about Him; it is the Man Himself which creates the new occasion. "Can the sons of the bride-chamber fast, while the Bridegroom is with them?"

February 18

STRONGER THAN SATAN

READ St. Mark 3:22-30.

TO understand this passage we shall need to understand the contemporary view of Satan and his kingdom. That kingdom was regarded as a supernatural system of evil, organized under Satan, vastly superior in power to any human agency, and subordinate only to God's Kingdom of good. In a considerable group of contemporary minds the Kingdom of Satan was, by the sufferance of God, and till the day of restitution, when God would declare His sovereignty, in virtual control of the world. This well-knit, supernatural order of evil, Jesus declares to be at an end by virtue of His own work. "I saw Satan as lightning fall from heaven." We must judge this implicit claim of Jesus to unique authority over evil in the light of first century thought in Palestine. In the light of that thought it was such a claim as an ordinary man, be he prophet or reformer, could never have made. The man of Galilee is victor over "the prince of this world."

February 19

JESUS REVISES THE LAW

READ St. Matthew 5:21-48.

THE law has said, but I say." Remember that the Law, down to the crossing of a T and the dot of an I, was regarded as the absolute word and will of God, and then notice with what calm assumption Jesus revises it. Here is a claim to personal authority staggering in its implication. He who can make the claim must know the mind and will of God, else the claim were blasphemy and madness. It may be urged that Jesus pointed out merely the hidden implication of the Law, yet what He did in effect was to substitute the spirit for the letter in such a way that the letter, especially in the case of ceremonial or ritual law, lost its authority as Jesus' contemporaries understood it.

February 20

JESUS CLAIMS ABSOLUTE DEVOTION

READ St. Mark 9:34-38.

JESUS commands men to follow Him. He exacts unquestioning loyalty. In return He offers them suffering, persecution, and death. He makes loyalty to Him the condition of life's salvation. Yet there is nothing more sure than the right of the individual to his own life and happiness. We dare not rob men of their personal freedom. Can we imagine that Jesus, the Lover of men, the Champion of their liberty and their life's integrity, could so use men unless He were conscious of a right, and it could only be a divine right, to command their lives?

Prohibition

A Sermon Delivered at the Cathedral of St. John the Divine, New York, February 7, 1926

By the Rt. Rev. William T. Manning, D.D., D.C.L., LL.D.

Bishop of New York

"Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." I Cor. 8:13.

THERE is, at the present time, much discussion of the question of Prohibition and in view of the great importance of this question to the life of our people, I feel it right, as Bishop of this Diocese, to make some statements upon the subject and to state clearly my own judgment in regard to it.

Let me say first that undue importance has been attached to certain statements made in the name of the society known as the Church Temperance Society. This society has no official authorization and no right whatever to speak in the name of the Episcopal Church. It is a voluntary association and its statements have only such weight as may attach to those of any voluntary organization. They are not to be taken as representing the mind of the Episcopal Church. For some years past the Church has scarcely been aware of the existence of this society and it has not been regarded as having weight and influence in the Church. How the findings were reached which were recently announced in the name of that society, and whether this announcement was authorized, and endorsed by the society itself, we have yet to learn. The mind of the House of Bishops was expressed at the General Convention in New Orleans last October by the adoption without a dissenting vote of the following resolution:

"RESOLVED, That, facing the danger of the spirit of lawlessness in American life, we welcome the renewed efforts of the Government of the United States to enforce strictly and impartially the Prohibition laws and the Anti-Narcotic laws which are so widely and cynically disregarded, and we call upon the people of our Church to set a good example of that obedience to Law, without which no democracy can endure."

As indicating the mind of our own diocese our diocesan Convention in 1923, after full consideration, adopted a resolution appealing to Governor Smith to veto the bill repealing the Mullan-Gage Law. No action by the Convention since that time has suggested any change in its sentiment upon the subject.

My own judgment and conviction upon this question remain what they were when I addressed our Convention upon the subject in 1922. I have given much study to the question and have considered carefully the evidence presented by those who believe in Prohibition and by those who are opposed to it, and I have found no reason to change my views. I do not hold that to drink wine, or other intoxicant, in moderation, is in itself a sin. But I believe that the Prohibition law, properly enforced, will make us a healthier, stronger, and better people, and I believe that these laws can be and ought to be enforced and are being more and more generally observed in the country as a whole.

I recognize the truth of much that is said as to the increase of drinking among certain groups and classes of people, the lowering of standards, the flask carrying and other disgusting and degrading practices which have been introduced among those who ought to know better and to have nobler ideals of life. I recognize the evil and corruption connected with bootlegging, in which, let us remember, the respected members of society who patronize the bootlegger and so create him, are just as reprehensible as the men whom they must tempt and pay to violate the law.

We must remember, however, that the pictures of these violations of the law are drawn usually by those who wish to use them as an argument for the repeal or modification of the law. Other laws of our land are difficult of enforcement, and are frequently violated, but we do not therefore suggest their modification or repeal. We must consider this law not in its effect upon certain groups or communities who wilfully choose

to defy and violate it, but in its effects upon the life of our country as a whole, and so considered there is, in my judgment, no room for serious doubt as to its beneficial results. By a great part of our people we see this law respected and obeyed. We see its observance in the country as a whole increasing and not decreasing. We see the lives and homes of our wage earners and our plain people immeasurably benefited by it. We see in many places jails closed because they are no longer needed. We see in such a situation as the present coal strike the entire absence of disturbance and disorder, as a result largely of the Prohibition laws. There is not the slightest likelihood that the country will ever repeal the Prohibition laws, and we all know this.

Neither of the two great political parties could be prevailed upon even to consider a wet plank in its platform. Any political party which adopted such a plank would sign its own death warrant.

I do not believe that the Volstead Act should be modified at this time. When the law is being so observed by all that we can be assured that its modification would not mean its practical nullification, when its modification is desired by the sincere friends as well as by the enemies of Prohibition, some modifications of it may and probably will be made.

The return to the sale of wines and beer which some are advocating would in my judgment increase and not reduce the present evils, and would make any enforcement of the law impossible. I do not believe that the country as a whole will listen to this.

I see that some of our bishops and clergy say that this law cannot be enforced. Instead of saying that it cannot be enforced, let us do our part toward arousing the spirit which will insure its enforcement, and give our help more strongly to our brethren of the other Churches, who have been laboring far more earnestly than we have to secure this.

Let me present briefly three or four of the main facts in regard to this question as I see them.

1. This law is not a wrong, or evil, or impious one such as we should be justified in refusing to obey. I quote the words of John G. Sargent, Attorney General of the United States, in his recent address to the New York State Bar Association, as follows:

"That a traffic which for generations has been recognized and discussed, and written about by economists, sociologists, and jurists as an evil may be marked for extinction by the lawmaking power and agencies of the country is not only settled law, settled beyond the stage of being longer open to question, but it has been settled, and rests on foundations of soundest reasoning. Our country had the full right to make this law."

2. The prohibition law being the law of our land, it is the duty of every good citizen to obey it. To quote the Attorney General again: "In this country the will of the people, expressed at the ballot box, creates the duty of the citizen upon the subject voted upon." The Attorney General no doubt recognizes, as I certainly do, that a law might be passed by a human tribunal so impious in its nature, so contrary to the law of God and of right, that it would be our duty to defy and resist it to the death; but this is not such a law. If we are ever to resist the law in the name of personal liberty, I hope it will be in a higher cause than the right to buy and drink intoxicating liquors.

3. Those who disapprove this law have the right to say so, and to work in lawful ways for its modification, or repeal, but no citizen of our land has the right to disobey this law, or to encourage others to do so, and no one can do this without reflection upon himself and injury to the life of our country. As President Coolidge has said, "It is the duty of a citizen not

only to observe the law but to let it be known that he is opposed to its violation."

4. The law has its great importance, but we must not depend only upon the law to promote temperance among our people. It is quite true that "social legislation is never a substitute for social education." In this one point, and this only, I agree with the recent statement made in the name of the Church Temperance Society. We need, and should have by all the Churches, a continuous campaign of information and education as to the evils, physical, intellectual, economic, moral, and spiritual, which have cursed the world as the result of the use of intoxicating drinks.

5. Last, I wish that we might lift this whole subject up from the level of mere law enforcement to the higher level of free, voluntary, willing support of the law for the sake of the common good.

In view of what our race has suffered through the evils of strong drink, in view of the agony which fathers, mothers, and children have suffered from it, in view of the fact that its suppression means the reduction of poverty, sorrow, disease, and crime, may we not all of us be willing, and glad, to make such surrender of our personal liberties, or of our tastes, as this law calls for, and to see Prohibition fully and fairly tried?

We know that it was good for the young men of our land during the War, and we know that it is equally good for them now. We are all stirred with pride and admiration at the wonderful and heroic rescue of those in danger by Captain Fried and the officers and men of the *President Roosevelt*. That is an example which is an honor to our country, and which gives all of us a fresh impulse for nobler living. What a magnificent thing it would be if for the aid of those who are endangered by strong drink we should all of us give our full support to the Prohibition laws. What better exhibition could there be of the idealism of America than such willing surrender of our preferences and tastes for the good of all and for the help especially of our weaker brethren?

There is no nobler spirit than that which says with St. Paul, "If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."

I wish that the clergy of our own Church and of all Churches all over our land would join in a crusade for such voluntary and noble action in support of the law, and that the people of all Churches and all good citizens would unite in such a movement. Can anyone doubt that this would be for the moral and spiritual good of our land? Shall we not all give our help to it?

SISTER HUGHETTA, C.S.M.

TO the older generation of Church people the news of the recent death of Sister Hughetta of the Community of St. Mary will quicken many memories. Few of her contemporaries survive—she was born in 1848—but numbers of her pupils and friends who are now mothers and grandmothers can look back and remember her throughout their lives as an outstanding figure. No one who knew her at any time could easily forget her. She had a personality that made its impression on all who had contact with her. And to any who had the experience of hearing her tales of "early days," she took her place easily in the memory as an historical figure. She was the one survivor of the group of St. Mary's Sisters who devoted themselves to the sick and dying in the city of Memphis, Tennessee, during the yellow-fever year of 1878. To her it was an oft-expressed regret that she had not herself been one of those who gave their lives at that time.

She caught the fever, as did the others, but her wonderful vitality, evident to the last day of her life, enabled her to recover. All through the years that followed she never tired of telling the history of that awful year, and of eulogizing her beloved Sisters, whom she venerated as saints and martyrs. She seemed not to realize that hers had perhaps been the harder task: that of facing the future and taking up the work again almost single-handed. But here she gave evidence of the heroic mould in which she was cast, for scarcely had the fever abated when she undertook the reorganization of the scattered and shattered school.

Some years before the Community relinquished the charge of St. Mary's School, Sister Hughetta was transferred to St. Mary's-on-the-Mountain at Sewanee, where she built up the in-

dustrial school from small beginnings. She was devoted to the mountain people. Their needs and their primitive simplicity appealed to her. It must have been a last sacrifice on her part to leave them when her health broke down last year, and she was brought home to the Mother House of the Community at Peekskill, to be cared for in the Sisters' infirmary. During the months of her weakness and the final weeks of her painful illness, she bore all her physical sufferings with strong endurance and great patience, until the day of her death on the eve of the Feast of the Purification of the Blessed Virgin Mary.

As we think of her we may say that above all she loved her vocation, and she loved her Lord, to whom she had given herself in her youth. She ever welcomed opportunities to suffer and to witness for her faith. She was denied the martyr's death that she so narrowly missed, but those who were close to her through the fifty years and more of her life as a Sister know that she had ample opportunity to prove her capacity for heroic suffering. May our Lord grant her speedily the reward she looked for, which is the Vision of Himself.

THOMAS NASH

BY THE RT. REV. WILLIAM T. MANNING, D.D.,
BISHOP OF NEW YORK

THE death of Thomas Nash, which occurred on January 7th, took from among us one whose name deserves remembrance in the Church and is held in affection and esteem by many in the city of New York.

The youngest son of that noble layman and great lawyer, Stephen P. Nash, a close friend of Morgan Dix, and warden of Trinity Parish, whose name holds high place among Churchmen of his generation, Thomas Nash was born in 1860 and graduated from Columbia University in 1882. His whole life was spent in this city and he loved New York as those do who are of its true spirit. A man of exceptionally refined taste, a gifted architect, a lover of art in all its forms, he labored always for the things that give beauty and distinction to human life and, although he spoke little of this, the guiding power in all his work was his religion.

For many years he acted as architect for Trinity Parish, and he has left his impress upon some of the important monuments of the city, among them the chapel in memory of Dr. Dix, adjoining Trinity Church, the beautiful cross in Trinity churchyard erected to the memory of Mrs. William Astor, and the fine tomb of Bishop Horatio Potter in the Cathedral of St. John the Divine. He also planned and carried out the restoration of the historic Glebe House at Woodbury, Conn. His latest work, and one peculiarly congenial to him, was that of restoring the interior of old St. Paul's Chapel, the church in which George Washington, as his diary shows, worshipped every Sunday with unflinching regularity, and to which he went accompanied by both Houses of Congress for the religious service which completed the ceremony of his inauguration as President. The restoration of this truly national shrine to its original state just as George Washington knew it, from which it should never have been changed, will stand associated with the name of Thomas Nash, for the work so admirably begun under the direction of the rector and vestry has been carried far enough to assure its satisfactory completion.

His interests and his gifts were many but his highest trait was his genius for friendship. In this relation he will long be remembered, for his friends were legion and they found in fellowship with him that happiness and refreshment of spirit which only the noble hearted and unselfish have power to give.

NEVADA GOES OVER THE TOP

Church Missions House?
February 1, 1926)

THE good work on the deficit continues, with an increase of \$35,454 in pledges for the week. The total now in hand in cash, pledges, or positive assurances is \$1,109,935.00, of which there has been received in cash at the Church Missions House \$711,617.24.

Nevada is the thirty-fourth diocese in the 100 per cent class. Good increases were reported by Connecticut, Western Massachusetts, Long Island, Maryland, and Nebraska. Newark has organized a large committee and is hard at work.

(NOTE: From now on, the detailed statement of how each diocese stands will be printed only occasionally, as received from the Finance Department.)

Desiré Cardinal Mercier: a Eulogy

Delivered at a solemn Requiem for the repose of the Cardinal's soul, at St. Paul's Chapel, Trinity Parish.
New York City, on January 28, 1926

By the Rev. Joseph P. McComas, D.D.

"He was a good man, and full of the Holy Ghost and of faith."
Acts xi:24.

THIS congregation is assembled today to thank God for the life of Desiré Felician Francois Joseph. Cardinal Mercier; and to offer the Holy Sacrifice for the repose of his soul.

We have taken for our text a brief passage from Holy Scripture. It is the record of St. Luke, author of the book of Acts, and it concerns St. Barnabas when he came from the disciples in Jerusalem to Antioch to encourage the disciples who were there. He encouraged them greatly; for "He was a good man, and full of the Holy Ghost and of faith."

It is fittingly used of the great Belgian Cardinal whose work was to encourage his own people in the time of their great humiliation and to command the respect of their allies and also their oppressors. Another ground for thankfulness is the great work he undertook for reconciliation in the Church.

I. He was a good man. These words may not be lightly spoken concerning any man. Good is what we all may be but commonly are not.

When one rises as he did from a modest, simple priest to the position of an Archbishop and Primate, the advance is made with great difficulty and is beset with temptations to serve men rather than God. When the distinction comes from without, as the Cardinalate does, one is tempted to forget one's country and people in the greater outlook. Father Mercier and Archbishop Mercier, Primate of Belgium, were unmistakably the same pious, studious priest and lover of souls. Whether we find him at the University of Louvain, student or professor, or at Malines, the great Archbishop and Primate, or in Brussels consulting with the King and his ministers, we find him intelligently, firmly but charitably, learning, teaching, giving counsel. These were the days when the Belgians knew him and trusted him, but to the world abroad he was not well known. During this time he had certain difficulties, because of his opinions and the contrary opinions of others, at Louvain. His enemies were never able to call him unlearned, wavering, or uncharitable; nor did these experiences prevent his being designated a Cardinal.

Here is the test of character. A Cardinal is a Roman or foreign ecclesiastic, who is associated with the Sovereign Pontiff in the administration of the Roman Church throughout the world. It carries with it certain traditions of internationalism of which Cardinal Mercier made the best use, as a Christian patriot. When all but a remote district of his country was in the power of an invading army, when the government of his country was administered from a city in France, he remained in Malines and Brussels and issued pastoral letters to his people, urging them to be patient and loyal. He wrote to Cardinals abroad defending his people against slander. He wrote to Cardinals in the enemies' countries complaining of atrocities. He went to Rome and laid the matter before the whole College of Cardinals and the Pope. His position as Cardinal permitted him, in theory, the right to do so. He did it at the peril of his life and liberty. For a few days he was virtually a prisoner in his own palace, but free in spirit, and the restrictions were removed. War has its laws which ordinarily disregard all traditions; but his spirit of intelligent, loyal, charitable conduct made even "his enemies to be at peace with him: for his ways pleased the Lord." It is proof of his goodness.

II. He was full of the Holy Ghost and of faith. This may be said of him in many relationships but never more than during these later years of his life.

As a diligent student of the Reformation and the Church he had grace to see that the Reformation had destroyed the unity of the Church and limited its power as a great moral influence for peace in the world. He studied the causes. He conversed with leaders of religious thought who do not hold

the Roman obedience. He brought about what have been known as the Malines Conversations with representatives of the Church of England. Several of these have been held. They committed no one to anything but charity and a desire to know the possible ground for Church unity. Lord Halifax, a distinguished English nobleman, and certain recognized English ecclesiastics, like Bishop Gore and Dr. Kidd, attended them. They resulted in a better understanding which will enrich all pious, thinking people. These Conversations are characterized by the fearlessness of the great Cardinal; which others have shown who met with him and his associates. Timid men on both sides have pronounced the Conversations unfortunate. Evil partisans have called them disloyal. None dared to call them cowardly or false. When he was dying he received Lord Halifax at his bedside and blessed him.

It was an *adventure for truth*, and truth makes men free. It was the work of faith and of the Holy Ghost.

We are met to thank God for this good man's life of faith and of the Spirit and to ask God to give mercy unto him, "for he oft refreshed" us. We have met to offer the Holy Sacrifice, which he commonly offered, in union with the sacrifice and intercession of our Lord. Although he was good, although he had faith, although he was filled with the Holy Ghost, we recognize the limitations of human nature, and plead for him that pardon which he always desired, through the supplications of the Church, the remission of all his sins.

THE IMPOSITION OF ASHES

THE USE OF ASHES as a sign of mourning and humility is very widespread. Its employment is eloquent as a solemn reminder of death, and of sin the cause of death, and hence of our need of repentance, mourning, and sorrow for sin. Readers of Charles Kingsley's book *Yeast*, will recall how the hero chafes at the idea of penitence. He is the type of young man whom Kingsley wanted to exhibit to his generation as an example or reminder of the rebellion working in the mind of youth. And what Kingsley viewed with alarm as a new discovery in 1859 is a commonplace today. It is not only young people who have no notion of the need of repentance: mankind as a whole has largely lost sight of its necessity. Hence religion requires to bring prominently before the eye, as well as to the ear, the truth that penitence is the gate through which every Christian must pass. It is to be regretted, therefore, that while so many of our churches have revived the ceremonies connected with palms, symbolizing triumph and joy, comparatively few have reverted to the equally eloquent, and still more necessary, symbolism of ashes.

The ashes used on Ash Wednesday are those of the palms left from the preceding Palm Sunday, and the blessing of the ashes takes place before the beginning of Mass on the first day of Lent. Anyone may come up to the altar-rail to be signed with the ashes, but in the earliest period the imposition of ashes was confined to public "penitents." They were directed to come barefooted on Ash Wednesday to receive their penance, which consisted in their extrusion from the church until Maundy Thursday, when they were reconciled. As time went on, others joined them in this public act of penitence, until in the eleventh century it was ordered that all, both clergy and lay folk, should take part in this observance. Dr. Leighton Pullan, in his *History of the Book of Common Prayer* informs us that the Communion Service for Ash Wednesday in the English Prayer Book is "a modified survival of the later medieval rites for that day."—S.S.J.E. *Messenger*.

DOGMA is simply the maintenance of the historic Christ against imperfect definitions and the tendency of thought that would whittle away His personality and dissolve Him, if the process was allowed to go on long enough, into a simple man. —Mandell Creighton.

"WALLANG KWENTA"

BY ALICE I. B. MASSEY

JOSE was decidedly a distinct personality. His close-cropped head bent at a peculiarly earnest angle over his work at the kindergarten table; his absurdly small hands struggled with unusual determination to wield the unruly crayon. José did not belong to the most aristocratic of our adherents, the kind who come each day attended by servants. He was of the humbler walks of Filipino life. Each day he made his short pilgrimage to school alone from a tiny nipa house that lifts itself above the floods in the region of the kindergarten. His *camisa* was clean but abbreviated; and under it burned an artist's soul. In him was the idealist's fine enthusiasm. When the time came for the recess and for games, in the mad rush for stairs José seldom took part. He would never leave his work unfinished. Forgetful of play, he would struggle on to the end—which was apt to be bitter, since his pursuit was perfection. His hour of work often ended with his artist spirit unsatisfied, and his own hands would destroy the finished product of his labors, that no trace of his clumsy work should remain to bear witness to his thwarted spirit.

At five years (or even at forty-five) perfection is hard to attain. It would have been less soul-racking for the Teacher had José been satisfied with his work for the day and endeavored to do a bit better the next, but such was not his temperament. He wished to reach his Parnassus on a winged steed, and his failure to attain the desired heights left in his soul the despair so common to artists. And his Teacher, struggling in a somewhat less ambitious way for an approximate perfection, as she stood surrounded by a horde of small dusky persons, some under feet and some clinging to her knees, the sounds of a foreign language beating upon her ears, was also at times approaching despair when she could not, through the medium of an inadequately comprehended language, convey her sympathy to her wounded artist spirit, which, perhaps after all, is in the very nature of things condemned to loneliness.

Next to dealing with an artistic temperament the greatest trial of the Teacher is the foreign language, of which her knowledge is as brief as José's *camisa*. A few of its vagaries she has conquered. She knows that it is innocent of gender, number, or person. She knows that when a neighboring phonograph calls forth from the children the cry, *Wallang saging*, it means "We have no bananas," but as far as the language is concerned, the *we* might just as well be *you*, *I*, *they*, *he*, *she*, or even *it*. A few words in English the children have learned, and these with the limited number in Tagalog acquired by the Teacher suffice for the need of the ordinary children whose demands are bounded by the simple list of school supplies, paper, colors, scissors, and paste (which the children appropriately pronounce "pest"). Despite the difficulties of language, life and work usually flow on happily and more or less smoothly, but what can one expect when an artist invades our ranks!

One day after particular pandemonium had attended our getting settled to work, when the cries of, "*Wallang papel—I have no paper*," "*Wallang color—I have no color*," had lasted longer than usual, all were comfortably at work when José's little voice complained, "*Wallang kwenta*." The Teacher hastened to his side to discover his unknown need, for *kwenta* was a word not included in her vocabulary. To be sure his work did not seem to be a success; it was crooked and splotchy; but she could not discover what instrument he lacked for his labors. José looked so disconsolate that she racked her brain to find what it was he coveted. He seemed well supplied with the usual implements of kindergarten. "*Kwenta, kwenta*," she wondered. It sounded a little like the word for square. She gave him a square thinking it might serve in straightening lines. But no, that was not what José wanted. Again she searched her brain for a clue. It sounded a bit like the word for "a room." "Perhaps," she thought with a large disregard for fine distinctions, "he needs more room at the table." And she moved his neighbor farther away. But still José sat unhappy and again complained, "*Wallang kwenta*."

The Teacher cast a longing glance in the direction of the Native Assistant, but she was quite too engulfed in the dif-

ferences of her own table to give immediate aid. Lusty demands from other small workers called the Teacher away from José, but somewhat later she returned to him a little breathless. He was still sitting idle and discouraged, and, like another raven, gloomily repeating the same remark.

In desperation the Teacher appealed to her Assistant. "What is it that José wants?" she asked, "I cannot make out why he will not go on with his work." A brief dialogue in Tagalog followed. When the Assistant straightened up from bending to José's level she explained, pointing to his work, "Oh, he is only saying, 'It has no beauty.'"

José was not long of our circle. Whether a few trips to the hospital for necessary dressing of the sores so common with our children proved too much for his sensitive spirit, or whether the peso a month which his mother had to pay for his tuition seemed a worthless expenditure we do not know, but he is no longer of our number. One wonders what the changeable future of the Philippines will hold for him. Will he sink into easy acquiescence with things as they are? Or will his desire for beauty urge him on? May his Guardian Angel, perchance, in spite of the handicap of his environment, set his feet upon the path which leads to Perfect Beauty and Ultimate Perfection!

PORTO RICO BACKGROUNDS

AFTER four hundred years of the Spanish régime in Porto Rico ninety-seven per cent of the people of that island were illiterate. Twenty-one years of the American régime have reduced this to sixty-five per cent. The reduction would have been greater were it not that the people's homes are so scattered that no school can reach many, and the modern arrangement of a stage to bring a number to a central school is not feasible. The government, the missions, and Masonic orders are realizing the need and increasing the schools.

The poverty of the people is a drawback. For example, one of our teachers found that the children could work only an hour or two in the morning before they became listless. Members of our American congregation in San Juan provided, as an experiment, the simplest meal in the middle of the morning, oatmeal and milk, or bread and cocoa. They were going to try it for three months and judge the effect, but at the end of a month the children were found actually to have gained in weight from that simple fare, and the teacher reported an incredible improvement in their work. One small boy begged to come to school on Saturday. "Do you like school so much?" "No," he said, honestly, "but I want my breakfast." The missionary found that in this child's home there were nine children, and all the food they had in a day was coffee and a banana or a sweet potato.

A man in Porto Rico was talking not long ago about getting married. He had six or seven children, but he and their mother had never been married, a not uncommon state of things among the poor people of that island, and for this reason: They are still under the influence of four centuries of Spanish rule, when nothing was done without payment. To be married in the priest's house cost \$10; for him to go to the home, \$15; to be married in the church, \$25—this for a man earning forty cents a day. One of our priests, talking to the man above mentioned, said "Well, see here, you ought to be married." The man said he could not pay to do so. Our missionary said next time he came he would bring a certificate and marry them himself. When he did come, the man still demurred. Someone had told him that the missionary's marrying could not be any good or he would not be willing to do it for nothing. The man would not be married, on one hand, because he could not pay for it; and on the other, he would not believe in a marriage that cost him nothing. What, in such a case, can a missionary do?

Similar difficulties of poverty appear in the deep pathos of a Porto Rican funeral. A coffin is borne to the grave, the body lifted out, placed in the grave, and covered. The coffin is returned and twenty-five cents rental paid. And the burial takes place without a word of prayer, because a service would cost something.

ACTIONS do speak louder than words, but, notwithstanding, many still keep up the futile work of giving the tongue the preëminence.—Rev. William Porkess, D.D.

Christmas in the Wuhan Cities

By the Rev. Edmund L. Souder

FOR some weeks before Christmas, 1925, reports were circulated in many of the large cities of China that on Christmas and the days following, an organized attack on the Church would be carried out by the radical elements. The Christians were to be intimidated, services broken up, anti-Christian literature distributed, and meetings held, protesting against Christianity as the agent of Western imperialism. A few days before Christmas the Chief of Police in Wuchang sent word to Bishop Gilman, requesting that foreigners keep off the streets because it was feared that violence might be attempted against them.

The net result of all this anti-Christian attack, in the Wuhan cities (Wuchang and Hankow) at least, seems to have been that the Church had the "best Christmas ever!" Judging from available reports, never have the congregations been larger, the music more hearty, the Faithful more joyous, or their loyalty to their Lord more unashamed.

At St. Paul's Cathedral, Hankow, there were four Masses, at midnight, 7, 8, and 10:30, and at the first and last the large church was crowded with hundreds of reverent worshippers. Two hundred and forty-five communions were made at the Cathedral altar, including those of some returned students (from America), who had drifted away from the Church, but have been won back through the labors of the popular and industrious young rector, the Rev. Harvey Huang.

Across the river, at Boone University, Wuchang, there was a beautiful carol service on Christmas Eve, in which the whole student body, many of them non-Christians, joined heartily, and on Christmas morning the Chapel of the Holy Nativity was filled with young life again for the offering of the "Christ-Mass," beside which there was a well-attended Mass in English, for the foreign children and other non-Chinese-speaking foreigners of Wuchang. On Christmas night in the library there was a gathering of the faculty and those students who lived too far away to go home for the Christmas holidays, and on St. John's Day (Sunday) these same students were divided into groups and entertained by the faculty in their homes. The spirit among the students was at all times so excellent that it was difficult to realize how much bitterness of feeling toward us there is among the students in the government schools.

At St. Michael's and the Church General Hospital, Wuchang, both of which are under the care of Fr. Wood, one of the veterans in the Church's work here, the feast was kept with the penitential preparation, the warmth, beauty, and joy, which is possible when the Catholic religion is taught in its fullness. There were many confessions, among them those of a number of Wesleyans and other Protestants, who, having no inherited prejudice, were drawn to that spiritual Bethesda by a sense of sin, and made such confessions as would gladden and humble any priest. There was a good congregation at midnight, and again for the Solemn High Mass and Procession at 9:30, at which latter service there were a number of government school students, who came not to create a disturbance, but from curiosity and interest, being brought along by some Christian fellow-students.

Acting on orders from the Military Governor, the police on Christmas Day carefully guarded the streets leading to all Christian churches, and government school students were hardly allowed on the streets, or at any rate were strictly forbidden to have any processions or meetings of protest, as they had definitely planned. In spite of the apprehensions of the police, (who in all these months of unrest have been most conscientious in their guarding of foreign life and property), clergy and others went about the city in the performance of duty, without the slightest danger, or even annoyance. The Military Governor of the Province, himself a rather devout Buddhist, who by careful preservation of order enabled Christians to keep the happy feast of their Lord's Nativity without let or hindrance, deserves the grateful thanks of the entire community of believers.

An amusing incident occurred when one of the Boone

faculty was bringing back about thirty students, whom he had taken across the city to St. Michael's for the midnight Mass. They were nearly arrested several times by police along the way, who, seeing a crowd of students, thought they were planning mischief against the Christians, and when they explained that they were coming from church (at 1 A.M.) the policemen became more suspicious than ever. These good-hearted heathen had never heard of people going to church in the middle of the night, when all good folk are in bed asleep!

One story has leaked out, which shows the loyalty which Christ continues to call forth in His faithful disciples. A Christian student in a government school in Wuchang was threatened with expulsion from the school if he dared to go to a service on Christmas. One boy against the whole crowd, he nevertheless replied, "I want to study in this school, and I know you can make my life here unbearable, but I am a Christian, the Chinese constitution guarantees religious freedom, and I am going to church, no matter what you do." And he was at St. Michael's for both the midnight and the morning Masses. Such things help us realize that the love and loyalty our Lord has called forth in other ages and nations, He still inspires in His people in China.

An interesting account of Christmas in Shasi comes from Sister Ursula Mary, O. S. A., in charge of the work there. "We had a lovely Christmas, and what do you suppose we did on the eve after First Vespers and Baptism? We had a play in church! It was the Christmas mystery, and was done very reverently and quietly by the school girls, no talking, only the singing of hymns and canticles. The crèche was placed in the center of the sanctuary rail, with curtains from it on either side completely veiling the altar, and all the girls but St. Mary and St. Joseph, who knelt by the crèche, were outside the sanctuary. At the end they made a procession round the church. The church was packed, about 300 people, and not a sound through the whole play, everyone keeping quietly in their places. So I hope it helped them, many of them heathen, to understand Christmas a little. We had the midnight Mass here (i.e., in the Convent) as usual, and a fine sung Mass in the morning at church, at which the seven recently confirmed made their First Communion. So it has been a very happy festival."

One very genuine cause of joy and thanksgiving for the whole mission staff was the safe arrival of our beloved leader, Bishop Roots, on Christmas afternoon, returning from General Convention. With wars, bandits, anti-foreign, and anti-Christian rumors all about us, our peaceful, happy celebration of Christmas this year made us doubly conscious of Emmanuel, who is verily and indeed "God with us."

SPRING IN BRAZIL

SPRING IS on us here now," writes Dr. J. W. Morris, the last of September, from the Theological School in Porto Alegre, Brazil. "Flowers, especially roses, are in beautiful profusion and the national song bird, the *sabia*, which is, I think, just a plain, unpretentious robin, is finely vocal. We have peas, radishes, turnips, lettuce, snap-beans, cabbages, cauliflower, in our garden." In spite of a garden that fills northerners with envy in this winter season, Dr. Morris says his boys are bean eaters and meat eaters, and he struggles to make them appreciate the merits of things not fried. "The half Indian cook, honest, well natured, looks at me and smiles indulgently."

"We have two broods of young chicks, just out and quite happy. So Spring is here. But of course we work, too. The boys are very faithful. Two finish this year and should be ordained when the Bishop gets back out here next year. That will make seven that have prepared with me, meagerly, but the very best I could, at least, and above all they are deeply and fully assured that 'none other foundation can be laid than that which is laid, Jesus Christ.' They are earnestly and simply convinced that Christ and His Cross are the wisdom of God and the power of God, and that being quite settled, the other wisdom will come."

LAUGHTER AND RELIGION

BY "VIATOR," in *The Scottish Chronicle*.

THE laughter of the gods" is an ancient and honorable phrase which is permissible in the best society; it is frequently made use of by really good people. But I have never liked it. In the laughter of the gods there is an irony that cuts into the heart like cold steel, an acid mockery that bites and stabs and stings with the calm, deliberate deviltry of deities that are neither wholly human nor wholly divine. Even gods can be too sophisticated; and sophistication is not simply an abortion of the mind but an intractable malady of the soul. Listen to the laughter of a sophisticated man, and then to the laughter of a little child. The one conjures up a picture of impenetrable darkness, sinister darkness, in which are hidden all manner of ugly things—pride, scorn, derision, and evil contempt; the other opens to you the gates of the Kingdom of God, with sunlit terraces, and blue skies of unsullied loveliness, and in an unvalled garden of purple and white and gold you meet a Child whose mother's name was Mary.

A good man once rebuked me severely for speaking of the "laughter of God." That, he said, was anthropomorphism carried to the point of sacrilege. I disagreed courteously, and remain as courteously impenitent. When I think of God I can apprehend Him only in the light of such knowledge as has been given to us of His nature and Being; and I should find it very, very hard to believe in Him at all if I were not convinced that the heart that is big enough to love a foolish and wayward old world is also great enough to laugh whiles at its whimsies, and simple enough to delight in its joys. I would speak with all respect of the Westminster Confession of Faith; but I have studied it from every possible angle, inside out and outside in, and I can find little trace in it of the homely, couthy, kindly, understanding God of whom we were told many wonderful things by One who knew more about Him than all the sons of men. A metaphysical theology gives us a metaphysical God, and if we were all metaphysicians we should want no other deity. But what a life! What a world! Worshipers of a formula, devotees of an abstraction, disputatious professors of an incomprehensible nothingness! A metaphysical deity cannot laugh, cannot pluck the flowers or the ears of corn on a pleasant summer day, cannot play with the little children, or sit down at the ingle-neuk with tired women and weary, broken-hearted men. He dare not pass one inch beyond the boundaries of the formula that defines him; and inside the narrow limits of his prison-house he is the object, not of delightful heart-worship and glad praises, but of a highly fatiguing and persistent microscopic examination by experts.

Christianity is a dull affair to a very large number of people because they have allowed themselves to grow up in the wrong way. We have grown up into business men, and merchants, and traders, and doctors, and lawyers, and ministers, and butchers, and bakers, and candlestick-makers, and every conceivable thing but the right thing. The only thing worth growing up into is childhood. We should grow old by becoming young, and get rich in a thousand lovely ways by becoming poor in a thousand other ways. Manhood is great and age beautiful when it recaptures the child's freshness of belief and trust; when it can lose itself in the joy of wonder and the intriguing gladness of mystery and romance. Little Tommy Jones, with a sea-shell at his ear, listening with wide-eyed wonder to the roll of the waters in that tiny cavern, the call of the birds, and the music of the winds, is a truer type of what a Christian ought to be than Professor Dryasdust at his desk, pen in hand, evolving out of the profundity of his scholarship compelling arguments for the existence of God. So with such a child as St. Francis of Assisi, to whom Christianity was the most incurably romantic thing alive, always new, always beautiful, always full of laughter and song and brotherhood. And, O yes, there are tears in it, too, and pain and heart-throbs, for Christianity is a life, a real life, with nothing missing to mar its completeness; but I believe with Dr. Figgis that men whose hearts and imagination are kindled by the vision of the "Altogether Lovely" will no more refuse to plunge right into the throbbing heart of it than a youth intoxicated with the athletic ideal will shun the knocks of

games or the hardness of training; or than Jacob refused to serve seven added years for the Rachael of his dreams.

I do not quite know why I have struck out on this line of thought today. Perhaps it is because I have been reading too much theology recently, and am in a state of emotional revolt against a Christianity of theorems and propositions. Perhaps it is because some one asked me wistfully the other day whether I thought that God was as dull as His religion seemed to be. At any rate, there is my apologetic. There is nothing new in it. It was the radiant, flaming Christianity of joyous wonder and adventure that once upon a time turned the world upside down. We need it again in these latter days to turn it outside in, to empty it of its terrors and its apostasies, and give back to men the child-heart in which alone they may find the secret of the "joyful wisdom" of the universe. "When I became a man I put away childish things," wrote St. Paul; but he "only thocht it," as John Skinner said to the amiable nonentity who remarked to him, "I was ance a chaipel man masel'." To his dying day St. Paul never lost his boyhood's love of adventure or the child's uncanny gift of seeing and hearing the most ravishingly beautiful things against which the eyes and ears of wise old worldlings are hermetically sealed. This is the very pith of Christianity; it rests on a simple personal faith in One who is "the fairest among ten thousand"—One whose undying loveliness is the pattern of all earthly beauty, and has its reflection in the wondering eyes of childhood, no less than in the shining of the stars.

A DREAM

BY LOUISE VAN SCHAACK CARLETON

THE INVITATION had read: "To meet Jesus," and the hour mentioned was seven o'clock. Coming, as it did, from a woman who was not one of His professed disciples, it set my mind in a turmoil of doubt and suspense as to the real identity of this Guest. As the motor sped through the city streets in the quiet of the early morning, again and again the incessant refrain echoed through my heart: "One glance will tell the truth: one look and I will know." At last the house was reached, the footman threw open the door, and, breathless, I rushed up the stairs to find myself in the midst of a laughing, chattering throng, similar to that at any reception. Expecting to find the hush and reverence of an Early Eucharist, my amazement knew no bounds.

Heart-sick with disappointment, I thought: "It cannot be Jesus receiving such a reception as this—it must be an impostor who has stolen His Name." Suddenly an opening in the solid ranks revealed my hostess at the end of the long drawing room, and beside her stood One in flowing garments like the eucharistic vestments of a priest. One glance at His face banished doubt and uncertainty from my heart, and vainly I strove to kneel, but the pressure of the crowd forbade.

Hemmed in on every side, spellbound I watched the scene with an overwhelming sense of dismay at the sadness of His bearing. One by one, my hostess was presenting the guests to Him, and, in a flash, the explanation of His sadness was revealed: these people had never known Him, and so failed to recognize Him now; but oh, worst of all, He did not know them!

Could it be possible the Son of God was lonely in this crowd of strangers to whom He was merely "a very good man"?

In utter silence that kingly Figure stood, merely acknowledging each introduction with a slight inclination, while His eyes anxiously searched the crowd. "Looking for a friend," was my breathless thought. Desperately I tried to force my way through the throng, whispering to myself: "I am not worthy to touch the hem of His Garment, but I do know Him." Miraculously the crowd had shifted, and with a paralyzing abruptness I realized my turn had come. Overwhelmed with a sense of unworthiness and a dreadful feeling of suspense, I sank to my knees, my whole soul a prayer that I would need no introduction.

Another moment, and those searching eyes would be turned on me, and how could I bear it if there were no light of recognition in them?

Throwing all the love and longing of my heart into the words, I cried: "Jesus, my Lord!"

Awakened with terrific suddenness, I opened my eyes to be confronted by the familiar outlines of a casement now grown "a glimmering square," with Dawn looking in at the windows.

Only a dream? Yes, perhaps; but all day my heart has known the ache of disappointment that, by my rude awakening, I missed that look; and all day I have pondered wistfully: "Would He have known me?"

Joseph Doddridge, the Pioneer Priest of Western Pennsylvania

By Theodore Diller, M.D.

[CONCLUDED]

AMONG Doddridge's papers is a letter of six pages addressed to Bishop Hobart, dated December 1816. Soon after the meeting at Worthington which formed the Diocese of Ohio, the first bishop was elected. In this letter he gives much information regarding religion in the western country and openings for the Episcopal Church. Finally the convention was held at Worthington, Ohio, September 1816, the time and place agreed upon by Dr. Doddridge and the Rev. James Kilbourn. Mr. Kilbourn insisted that his place of residence should be named as the place of meeting, and Doddridge reluctantly consented, urging that the great distance from the three clergymen in Western Pennsylvania would prevent them making the journey as was usual on horseback over clay pikes and corduroy bridges. As a matter of fact these clergymen did not attend, but sent by letter their acquiescence in any measures which might be agreed upon by the meeting, and two of them named their choice for Bishop.

On his way to Worthington to attend the Convention, Doddridge writes his daughter as follows:

"So far, all is well. I have attended to all my appointments and have had large congregations. You know the size of the Court House here. It has been full both evenings since I came. Yesterday the congregation met, chose their vestry and wardens, who immediately made me the pastor of their infant church.

"I lodge with Dr. Horace Reed, who sets out with me this morning as a delegate from this parish to the Convention at Worthington."

The convention for forming the diocese of Ohio met in Worthington, October 21st, 22d, 1816. It was attended by the Rev. Jos. Doddridge, the Rev. James Kilbourn, and also by their lay delegates. This preliminary convention addressed a circular letter to the bishops and clergy of the Episcopal Church east of the Alleghenies setting forth the destitution of the Church in the West.

Shortly after this circular letter was issued, petitions numerously signed by parishioners from Ohio and Virginia (now west Virginia) asking leave to form a diocese were sent to Bishop White and Bishop Hobart to be laid before the General Convention at its meeting in New York in the spring of 1817. After much delay, Doddridge finally received a letter from the Rev. Robert Searles dated Plymouth, Conn., August 4, 1817, in which he says:

"With a view to the organization of the Church in the state of Ohio, a convention is duly appointed to convene at Columbus, 5th of January next, and you will have received from the journal of its proceedings, that the provisions of the late convention are such as to have met your wishes as made known by you to the house of bishops and to the bishops and others separately."

It appears there was delay in informing Doddridge of this action of the convention, and he felt deeply wounded in consequence. Finally the convention for organizing the diocese of Ohio met at Columbus January 5, 1818. On account of the lack of timely notice, only one of the four parishes organized by Doddridge in Ohio was represented in that body. In the convention the Rev. Philander Chase stated that in Zanesville he found a very respectable congregation of Episcopalians duly organized under the pious and praiseworthy exertions of the Rev. Mr. Doddridge. The preliminary convention organized the diocese by adoption of constitution and then adjourned to meet in Worthington, June 5, 1818.

The prospect of having a bishop at length filled with joy the heart of Dr. Doddridge. Accompanied by delegates from the four parishes he had organized in Ohio, he attended the convention. The lay delegates were admitted without question, but the right of Doddridge to a seat was in doubt. A committee of five members was appointed to examine and report on the matter. This committee reported that Dr. Doddridge

was not entitled to a seat on account of his residence but at the same time they commended him highly for his spiritual labors. He was, however, asked to take a seat in the convention as an honorary member.

The convention at Worthington, June 4th, elected the Rev. Philander Chase, Bishop of the Diocese of Ohio. Dr. Doddridge expressed his entire satisfaction with the election. At the convention he made a report on several churches which he served as follows:

St. James Church, near Steubenville, St. Thomas', St. Clairsville, St. Peter's Church, Morristown, and St. James' Church, Zanesville. He also reported a visit to scattered members of the flock.

After the first convention, Dr. Doddridge continued his ministrations in Ohio with as much regularity as possible. He did not attend the second convention, which was held in June 1819. On this occasion the Bishop delivered an address in which he made many references to Dr. Doddridge and his labors, the value of which he fully recognized. He states:

"Being joined by Dr. Doddridge, who had on Sunday afternoon been called away to attend the sick, I proceeded across the woods to St. James' Church, a small building erected for public worship, about ten or twelve miles from Steubenville. For public services they depend on Dr. Doddridge who attends a certain portion of his time. The number of communicants I could not exactly know, as the sacrament of the Lord's Supper was, through mistake, not provided for at this visitation. The probable number is, however, about fifty. After morning prayer and a sermon, I administered confirmation to twenty-one persons. Here I took leave of my worthy friend and brother and proceeded on my way towards Cadiz where divine service had been appointed on the morrow."

So Doddridge continued his labors until the end. His daughter gives an attractive account of his life in an estimate of his character in the following quotations:

"His conversational powers were of a high order. He was easy of access, fond of innocent anecdotes, and possessed in an eminent degree the tact for adapting his subjects and language to the peculiar tastes and capacities of those with whom he conversed.

"Ordinarily he was fond of the society of ladies and children, saying that men in general were so engrossed with business matters, in which he took but little interest, that they could not be induced, for any length of time, to converse on any other subject; but the former he could understand and sympathize with and they could mutually interest each other.

"He never departed from that unaffected cordiality of manner, simplicity of dress, style of living, and generous hospitality, which characterized the pioneer society in which he had been brought up, and which, in these respects, he considered much superior to the code of manners and etiquette of modern days.

"In his intercourse with his neighbors he was cheerful and social, in his habits industrious, temperate, and domestic. To the gratification of the palate he was indifferent, discountenancing both by example and precept the indulgence or cultivation of fastidious appetite.

"When in health he always rose at four o'clock, devoting the morning hours to meditation and literature. To those who trimmed the midnight lamp and indulged in morning slumber, he would say in the elegant phraseology of the Scripture, Why do you purchase light, when the good providence of Him who said, let there be light, and there was light, gives you that blessing without money and without price.

"His benevolence was proverbial, and like that of the Good Samaritan was exemplified in acts of kindness to the poor and afflicted, to whose relief he liberally contributed of his limited means. On some occasions—known to the writer—using his own house as a hospital for the sick, who were destitute of friends as well as of funds, where they gratuitously received the benefit of his medical skill together with such other appliances as their comfort and necessities required, until restored to health.

"His philanthropic feelings induced him in various ways to endeavor to provide employment for the poorer class of laborers around him, in doing which, as he possessed no skill in the management of financial matters, and little discrimina-

tion in his judgment of human character, he very nearly impoverished himself."

It may be added here that besides his labors as a pastor, Doddridge performed a most valuable service to the people among whom he lived as a physician. He has left notes of his doings as a medical man, observation of which even today may well excite the admiration of the modern physician because they show wonderful acumen, insight, discernment, and scientific spirit, and calm, balanced, judgment. Doddridge is insufficiently known to the Church and to the medical profession. He was a great honor and ornament to both.

The following, penned by Doddridge himself, shows the wide vision of the man as regards the Church, and his earnest zeal for her should bring that blush of shame to us that this great pioneer priest is compelled to record in plain language the utter failure of the Episcopal Church to live up to her opportunities in Western Pennsylvania and the adjoining western country:

"The Episcopalian Church, which ought to have been foremost in gathering in their scattered flocks, have been the last, and done the least of any Christian community in the evangelical work. Taking the western country in its whole extent, at least one-half of its population was originally of Episcopalian parentage; but, for want of a ministry of their own, have associated with other communities. They had no alternative but that of changing their profession or living and dying without the ordinances of religion. It can be no subject of regret that those ordinances were placed within their reach by other hands, whilst they were withheld by those by whom, as a matter of right and duty, they ought to have been given. One single *chorea episcopos*, or suffragan bishop, of a faithful spirit, who twenty years ago should have "ordained them elders in every place" where they were needed, would have been the instrument of forming Episcopal congregations over a great extent of country, and which by this time would have become large, numerous, and respectable; but the opportunity was neglected, and the consequent loss to this Church is irreparable. So total a neglect of the spiritual interests of so many valuable people, for so great a length of time, by a ministry so near at hand, in a singular and unprecedented fact in ecclesiastical history, the like of which never occurred before. . . .

"From the whole of our ecclesiastical history, it appears that, with the exception of the Episcopal Church, all our religious communities have done well for their country."

LOOKING TOWARD LENT

By THE RT. REV. T. I. REESE, D.D.

NOW WE ARE looking toward Lent. What shall this season mean. . . ? Self-denial is not asceticism. It is a loss of self in the cause of the Kingdom of God. It is the renunciation of all that hinders us from loyal obedience to God's will. The sins of the spirit are more disintegrating to character than the sins of the flesh. The Christian Church and fellowship is organized on the principle of love and self-giving to the needs of others. Therefore the spirit of race, class, and personal hatred strikes at the very foundation of the fellowship.

As we move through the season of Lent toward Holy Week and Good Friday, as we stand at the foot of the cross and look up, we know that it was the sins of the spirit which nailed the Christ upon that cross. Examining our own souls we pray. "From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, good Lord, deliver us."

Deliverance from the sins which crucified the Son of God afresh, is a positive and not a negative process. Evil is overcome by the substitution of the greater power of good. Perfect love casts out fear and all the sins of the spirit which deny our fellowship one with another. The dead leaves of the oak tree wait the coming of spring when the life sap of the tree pushes them off that the buds and new leaves may take their place.

Plans for Lenten observance may differ in our parishes but are unified in the one purpose of awakening the creative spirit of love in the hearts of our people, that the God unto whom all hearts are open, all desires known, and from whom no secrets are hid, may so cleanse the thoughts of our hearts by His spirit, that we may become more loyal and devoted disciples to Jesus Christ.

"We drink of the brook by the way" and lift up our heads with unconquerable courage and hope.

It is not enough that there would be action in the pulpits—there must be reaction in the pews. It would not be sufficient to have exalted preaching by the clergy unless there is exalted living by the laity.—President Calvin Coolidge.

AROUND THE CLOCK

By Evelyn A. Cummins

NOTE was recently made in this column of a memorial to a bee. The other day, in New York, a bronze statue to Balto, the Siberian "husky" of blizzard, diphtheria-stricken community and rescue fame, was unveiled, amid considerable ceremony. An onlooker was Balto himself. He was, however, rather bored by the whole proceeding, until he caught sight of two visiting "huskies," when he immediately took a new interest in the situation. It took some urging on his master's part to dissuade Balto from going over, then and there, and "cleaning up" the outsiders.

FROM Leningrad comes the word that a set of rules of conduct, written by Catherine the Great in 1785, has been discovered in the Winter Palace. They are quite delightful. It is said that this famous and gifted woman ordered them to be kept posted on the doors of the rooms in the palace.

The following are illustrations:

"Leave your right of precedence, your pride, and similar feeling, outside the door."

"Be gay, but do not spoil anything."

"Talk moderately and not very loud, so as not to make the ears and heads of others ache."

JERUSALEM, the Holy City, has recently been suffering from a severe water famine. The city water supply was increased by the British when they took over the city, by the re-pairing of a reservoir built by Pontius Pilate. Water has lately been brought to Jerusalem by rail from Urtas.

THE great bell of St. Paul's Cathedral, London, was tolled for one hour on the death of Queen Alexandra. This enormous bell, which weighs eight tons, is tolled only for the death of a royal personage, an Archbishop of Canterbury, a Bishop of London, a Dean of St. Paul's, or a Lord Mayor of London.

Numerous stories have been told recently of Queen Alexandra's insistence upon being known as "Queen Alexandra," and not "The Dowager Queen" or "The Queen Mother," as is customary in such a case. It is said that the famous firm of Eyre and Spottiswoode, publishers, was once forced to destroy an entire edition of the Book of Common Prayer, which contained a prayer for "The Queen Mother."

SOME comment has been caused in London over a number called *The Arrival at Bethlehem*, in the new program of the Chauve-Souris at the Strand Theater. This part of the program, which is said to be very beautiful, was forbidden by the censor before the opening performance. However, he finally gave the company permission to produce the scene, but stipulated that it should be preceded by a short interval, and that it must be followed by a serious number. The scene and costumes are said to be beautiful but simple, and the acting of the Russians very fine and very dignified.

THE directors of the Nobel foundation in Stockholm have decided that there will be no Nobel prizes awarded this year. This is the first year since the prizes were established twenty-four years ago, that no prizes have been awarded. It is reported in various papers that this is due to several causes. One mentioned is the lack of suitable candidates for the honors. Another is the tremendous tax levied on the foundation. The tax is said to have increased from eighty odd thousand crowns in 1901 to over five hundred thousand crowns in 1923. During the same period the prizes decreased about one hundred and thirty thousand crowns. There is a Nobel prize in physics, one in chemistry, one in medicine, one in literature, and the peace prize.

THE BEAUTY that addresses itself to the eyes is only the spell of the moment; the eye of the body is not always that of the soul.—George Sand.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

VISITORS TO PORTO RICO

To the Editor of *The Living Church*:

MANy people are this winter taking advantage of the various cruises through the West Indies. Any persons interested in the mission work of the Church who are going to Porto Rico or expect to stop there even for one day will confer a favor upon us by advising me in San Juan, in advance of their arrival. We will be very glad to arrange to show them points of interest.

Perhaps some rectors may be willing to notify me by letter or cable of any of their people who may be coming our way. Many cruises stop also at St. Thomas, Virgin Islands. I should know the name of the ship and the date of sailing from New York. A hearty welcome awaits any visitors to our District.

Am sure that a little first hand knowledge of the mission field will convert many people to the cause. Would you be good enough to give this some space. (Rt. Rev.) CHAS. B. COLMORE.

Box 1115, San Juan, Porto Rico. (Bishop of Porto Rico)

OUR "ANCIENT HERITAGE"

To the Editor of *The Living Church*:

IN YOUR LEADING EDITORIAL this week (January 23d), you go back to the Catholic Congress last November. May we go back with you to a sentence in your report of that event at the time? "No one could observe the enthusiasm and earnestness of the devout men and women, clerical and lay, who attended the services and sessions of the Congress, without feeling that they have a very real and vital message to present to the whole Church, that they will never rest until that message has been received and acted upon in the remotest corners of the Protestant Episcopal Church, and until she has completed the recovery *in toto* of the ancient heritage of *Ecclesia Anglicana*." This sentence and its whole context leaves no room for question that THE LIVING CHURCH identifies itself with this program. Yet you constantly appeal for avoidance of partisanship! You censure editors of other Church papers, from a somewhat superior height, for championing other programs than that above.

In your issue of November 28th, you quote the Bishop Coadjutor of Alabama to this point of sweet reasonableness and avoidance of partisan rancor: (At the General Convention) "It was a most friendly crowd and, while debate waxed warm, courtesy and consideration for the views of others marked all discussions. One went away with the impression that it would have been hard to start a schism. The marked tendency to follow Anglo-Catholic leading did not seem to stir strong hostility among the Evangelicals or the Modernists. If you watched the votes, it was almost impossible to distinguish any party lines." Perhaps you will permit me also to quote my Bishop. In his address to the Diocesan Council, January, 1925, which was about to choose its deputies to General Convention, he said: "It is most important that those who are elected realize the issues of great importance on which they will be called to vote. The most far-reaching of these is the revision of the Prayer Book, particularly the sacramental services. Efforts are being made to change them in two directions. One party wishes to remove the Creed from the Baptismal office; another wishes practically to make the Communion office conform to the canon of the Roman Mass. Many other changes are proposed that would alter the teaching of the Church since the Reformation. We must weigh well these matters with ourselves and speak the will of the Diocese of Alabama through her delegates in no uncertain tones. I believe I read your mind aright when I say we wish no change in the fundamental teachings of the Church; we desire only such changes as may make for greater clarity and edification." If this is partisanship, it is partisanship for the Church's present heritage, both Catholic and Protestant. It is forced, by such utterances as that with the quoting of which I began this letter, to contend for that *whole* heritage.

For what was the doctrine and practice of *Ecclesia Anglicana* prior to the Reformation which it is the purpose of the

Catholic party to restore *in toto* (and the italics are yours)? A gross and degrading conception of the mystery of the Lord's Supper, called transubstantiation; a compelled auricular confession, giving the individual priest the power of spiritual life and death; a cult of saint-worship, in effect idolatry; a government of *Ecclesia Anglicana* from the foreign see of Rome—a supremacy and not merely a primacy, as your party seems willing now to consider; an entire absence of lay participation in Church government and legislation—such as would make impossible membership in General Convention, for instance, of that eminent lay deputy who presided with such capacity and fairness for two days of its last session; persecution of those who rejected these doctrines and practices in whole or in part; exclusion of the people from access to the Holy Scriptures in their own language. This is a very restrained statement of what *Ecclesia Anglicana* was before there entered into her life that which is, however inadequately, expressed in the word Protestant—a word which you constantly insist is the diametrical and exclusive opposite of Catholic.

Mr. Editor, we who know anything of your mind through your paper, know very well that you do not intend all that you say in this *in toto*. Why then present such a challenge to the vast body of the Church that is both Catholic and Protestant? When you do this, who is guilty of partisanship? You speak of anti-Roman fevers and fears: it is not fear nor hot partisanship, but a steadfast determination, that was not without expression in General Convention, that the work of the Protestant Reformation within the Catholic Church of our fathers in the sixteenth century shall not be repudiated in the twentieth.

(Rev.) JAMES F. PLUMMER.

Toulminville, Mobile, Ala., January 25, 1926.

[We read this letter with great perplexity. The "recovery *in toto* of the ancient heritage of *Ecclesia Anglicana*" has nothing whatever to do with Fifteenth Century abuses; why should it? We do not look upon the Fifteenth Century as "ancient," neither is the "Catholic party" so foolish as to wish to restore abuses of the Fifteenth Century or of any other century. What earthly connection can our correspondent find between those practices or misconceptions which he enumerates and the "ancient heritage of *Ecclesia Anglicana*"? To confound the two is pure Romanism; it is not even entitled to be called pro-Roman, and it is anything but Catholic.—EDITOR L. C.]

MORE ABOUT THE CEREMONIAL NOTES

To the Editor of *The Living Church*:

I AM SURE that the Church at large owes a great debt of gratitude to Fr. Palmer, S.S.J.E., and to THE LIVING CHURCH, for his timely suggestions for a reverent, correct, and common-sense ceremonial rendering of the newly revised Communion office. The present opportunity for securing uniformity in general principles (if not in minute details) of the ceremonial interpretation of our Eucharistic office ought not to be neglected. Fr. Palmer's suggestions offer a working basis on which agreement ought to be possible among all clergy, of whatever school of Churchmanship, who desire that the Holy Eucharist be celebrated reverently, according to correct liturgical and ceremonial principles, with a fair degree of uniformity. Aside from such minor points (not stressed as essential by Fr. Palmer) as the proper place for the ablutions, and the direction in which the Epistle is read, there is nothing distinctively Roman in the suggestions made by Fr. Palmer. Undoubtedly the Summary was intended originally (and still may be used) as a substitute for the Commandments; but it is also true that it does occupy relatively the same place in our rite as the Introit in the medieval and modern Latin rite, and in the English rite of 1549. There is one point where one may be permitted to offer a historical as well as a liturgical criticism. Fr. Palmer suggests that the prayer, "Almighty and everliving God," be treated as an invariable *Communio*. This prayer first appears in the rite of 1549 as an invariable (Post-Communion) "Collect," preceded by "The Lord be with you" and the bidding. While rather long for a collect, and presenting some difficulty at a Choral Eucharist in the way of singing it to the intonations proper to a collect, it is more of a collect than an anthem (which is the structural character of the *Communio* of the Latin rite). As the bidding, "Let us

pray," has been restored in our revision, would it not be more in accord with the history of the prayer and with liturgical propriety to treat it as an invariable Post-Communion? This is the method of its treatment in the best liturgical circles in England today.

If the excellent proposal is carried out, which was approved by the Convention of 1925, to introduce the Eucharistic Prayer or Preface in the Baptismal office (see page 206 of Edition A (Complete) of *The Revision of the Book of Common Prayer*, 1925) with the salutation, "The Lord be with you," and the *Sursum Corda*, ought not the corresponding section of the Communion office, the introduction to the Preface, be made to harmonize and accord with the Baptismal office? For some reason, the mutual salutation between priest and people before the beginning of the Canon, which appears in all known liturgies, Eastern and Western, prior to 1552, was dropped out by Cranmer at that time; and though restored by the Scottish revisers and by Bishop Seabury, was stricken out of the proposals for revision made in 1921 by a committee of the House of Bishops, though allowed to remain in one of its other historical positions, before the Collect of the Day. Musically, as well as liturgically, *Sursum Corda*, is incomplete without "The Lord be with you." Why restore it in one place, and not in all; in one office, and not in another, in exactly the same context? Is it too late to secure its restoration before the Preface in the Eucharistic Canon, as well as that of the rubric (that has disappeared) authorizing a hymn after the Canon?

New York, February 1, 1926. (Rev.) THOMAS J. WILLIAMS.

PROGRESS IN AUSTRALIA

To the Editor of The Living Church:

MAY I draw to the attention of your readers, who may possibly not see Church magazines from Australia, the splendid and rapid progress which the Catholic movement is making in that land?

Archdeacon Thomas, of North Queensland, has been elected Bishop of Willochra, making the third successive election of a member of the Confraternity of the Blessed Sacrament to the Australian episcopate. I think this is a remarkable thing.

I have also just learned on very good authority that just one half of the Cathedrals in Australia use Eucharistic vestments at Mass. Would that we in America were so fortunate!

Another thing that will help the Catholic cause in Australia is the recent arrival of seven members of the Oratory of the Good Shepherd, for work in the Diocese of Rockhampton. This community will do much toward the developing of the religious life in Australia.

I have not seen these items in your columns and it seems to me that they should be more generally known.

Poughkeepsie, N. Y.

E. SINCLAIR HERTELL.

CHRISTMAS PLAYS

To the Editor of The Living Church:

IN RESPONSE to the enclosed clipping* requesting the names of successful Christmas plays, I enclose clipping from our local paper describing our presentation of the Christmas story, and also a little play which we gave afterward in the parish house.

After living through many Christmas "entertainments," we decided we needed something different, both for the Sunday school and the adults, and three years ago we gave our first pageant. It is called "Bethlehem" and was written by Ruth Bryan Owen. It is a beautifully written story, is very simple to give, and is most effective. We have only a small, old-fashioned parish hall and very small platform, but the people were so delighted with it that they suggested that the next year we give a pageant in the church, which we did. This second one is called "Bethlehem's Gift in Song and Story," typewritten copy of which I enclose. I don't recall where this came from.

In order to give the children the more familiar and joyful expression of Christmas which the presentation of the pageant alone does not furnish, we went immediately to the parish house where "The Little Fir Tree's Christmas" was given by some of the children.

This past Christmas we used "The Nativity" by Rosamond Kimball, and the newspaper clipping describes it. It was immediately followed by the play in the parish house.

For the pageant we have only adults to take the parts; three men from the choir were the Kings; our soprano soloist was Mary; only the Herald Angels were children, and I have to admit we selected for them the smallest and the prettiest and the blondes.

*"Successful Christmas Plays," a letter from the Rev. George B. Kinkead in the LIVING CHURCH for January 16th, page 378.

On presenting the first pageant my greatest concern was to know how it would affect a certain class of boys in our Sunday school who are twelve to fourteen, and another class around nine and eleven who are next to impossible. They come to Sunday school because they are sent and because it is one more chance to be together and make trouble for someone. I watched them from behind the curtains. They were quiet. They were more than interested. They forgot each other. I believe it reached further than all our teaching about the Christmas story.

We think that while the presentation of the actual Christmas story is the most important, the "Santa Claus" part should not be ignored, and we would be very glad indeed to know of any other little plays, which incorporate the Christmas spirit and serve as an introduction to Santa Claus, such as the two I have mentioned in this letter.

I can appreciate Mr. Kinkead's saying "After much searching." We spent weeks and waded through many catalogs and sent for many plays and visited advertised headquarters for pageants and plays, with very little success.

The Church School, a magazine now discontinued, which was published by the Church School Press, 150 Fifth Avenue, New York, has in its December, 1923, number, a wonderful pageant by Dr. W. Russell Bowie, rector of Grace Church, New York. We are hoping to give this some day. There is also a charming playlet called "The Magic Eve," by Elizabeth H. Wyman.

LOUISE C. BISPHAM.
(Mrs. Charles Pedder)

To the Editor of The Living Church:

HAVING READ an article in a recent issue of THE LIVING CHURCH concerning Christmas plays, I wish to add the name of one more pageant to the list of those worth producing.

The Church school of St. Stephen's, Pittsfield, presented *The Nativity*, by Rosamond Kimball, very successfully this last Christmas. It is a pageant in four scenes, simple enough for use in a small parish, and effective enough to be worthy of the efforts of a larger one. It is characterized by a spirit of reverence throughout. The publisher is Samuel French, 25 West 45th Street, New York.

We are now looking for a play appropriate for Easter and as truly worth while as our Christmas pageant. Does anyone know of one, which, like *The Nativity*, can be done in the chancel with the altar for a background? I do not believe in using "scenery" in a chancel play. DOROTHY MORRIS SMITH.

Pittsfield, Mass., January 29th.

To the Editor of The Living Church:

IN THE January 16th issue of THE LIVING CHURCH is a request from the Rev. George B. Kinkead for "the names of some Christmas stories which would appeal to boys and girls of the high school age." If he does not already know them I think he would find a number of suitable and very beautiful Christmas stories and legends in a book entitled *This Way to Christmas*, by Ruth Sawyer, *The Little Hunchback Zia*, by Frances Hodgson Burnett, *Why the Chimes Rang*, by Raymond MacDonald Alden, and there is an exceptionally lovely anthology of Christmas poems entitled *Yule-Fire* by Marguerite Wilkinon.

LUCY A. K. ADEE.

Washington, D. C., January 31.

To the Editor of The Living Church:

IN ANSWER to an inquiry in your columns for a simple Nativity play, may I strongly recommend, *There Was One Who Gave a Lamb*, by Annette Mason Ham, published late last year by J. Fischer and Brother, 119 West 40th Street, New York. It is written for children, and is exquisitely simple, but is also capable of elaboration for older girls and boys.

ISABELLA N. BINNEY.

A CORRECTION

To the Editor of The Living Church:

IT HAS been brought to my notice that a mistake in fact was made in my article Churchmanship: A Passing Phase? printed in the issue of THE LIVING CHURCH of January 23d. In the article I referred to Bishop Cox as having been brought up in the Unitarian Church, which, of course, I supposed was the fact when I wrote the article. I learn that he was brought up in the Presbyterian Church. I had probably confused him with Bishop Frederick Dan Huntington.

(Rev.) GEO. H. TOOP.

Church Kalendar



FEBRUARY

DIE WHEN I MAY, I want it said of me . . . that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

- 14. Quinquagesima Sunday.
- 17. Ash Wednesday.
- 21. First Sunday in Lent.
- 24. Wednesday. St. Matthias.
- 24, 26, 27. Ember Days.
- 28. Second Sunday in Lent.

CALENDAR OF COMING EVENTS

- February 17. Ash Wednesday.
- February 22. District Convocation, Panama Canal Zone.
- February 24. Meeting of the National Council.

CATHOLIC CONGRESS CYCLE OF PRAYER

FIRST WEEK IN LENT

St. John's Church, Newport, R. I.
St. Peter's Church, Peekskill, N. Y.
Good Shepherd Church, Rosemont, Pa.
House of Prayer, Newark, N. J.

APPOINTMENTS ACCEPTED

BLOCK, REV. KARL MORGAN, D.D., to be rector of St. Michael and All Angels' Church, St. Louis, Mo. He will go into residence about March 15th.

JONES, REV. E. RUFFIN, late of Bruton, Blissland, and James Parishes, Virginia; to be rector of St. Andrew's Church, Norfolk, (Southern) Virginia, about March 15th.

PHILLIPS, REV. ROBERT, formerly rector of St. Paul's Memorial Church, Detroit, Mich.; now in charge of St. James' Church, Lake City, Fla., and chaplain for U. S. Veteran's Hospital No. 63, Lake City.

RICE, REV. KENNETH I., to St. Francis' Church, Rutherfordton, (Western) N. C., February 7th.

WILLIAMS, REV. CHARLES B., Ph.D., assumed charge of St. Stephen's Church, Goliad, (West) Texas, February 1st.

RESIGNATION

TORREY, REV. ARTHUR J., as rector of St. Matthew's Parish, Oakland, Garret Co., Maryland. His new address will be West Park, N. Y.

NEW ADDRESSES

PHILLIPS, REV. ROBERT, 615 South Marion St., Lake City, Fla.

REYNOLDS, REV. F. C., formerly of St. Louis, Mo.; 2512 West Oak St., Louisville, Ky.

CORRECTIONS

The Rev. JAMES M. NIBLO, who has accepted the rectorship of St. John's Church, Norristown, Pa., was associate rector of St. Matthias' Church, Los Angeles. The rector of the latter parish was and is the Rev. Irving Spencer.

The Rev. EDMUND T. SIMPSON is not in charge of St. Mark's Church, Yreka, Calif., as recorded in the 1926 *Living Church Annual* under Diocese of Sacramento, but is a non-parochial priest living in Yreka and canonically connected with the Diocese of Oregon. The priest-in-charge of Yreka is the Rev. H. Blake Hadlow.

ORDINATIONS

DEACON

DULUTH—The Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, ordained Mr. LESLIE WILLIAM HALLETT to the diaconate in St. Paul's Church, Brainerd, the Rev. Robert J. Long, rector, on Thursday, February 4th.

Bishop Bennett preached the sermon and celebrated the Holy Communion. The candidate was presented by the Rev. Oscar Lindstrom, rector of Holy Apostles' Church, West Duluth. The Rev. W. K. Boyle, General Missionary to the Indians in the Diocese of Duluth, read the Litany, and the Rev. S. J. H. Hedelund, rector of St. John's Church, Moorhead, served as epistole. The Bishop was assisted by the Rev. Edwin Jaques, rector of St. George's Church, Emo, Ont., Canada.

The Rev. Mr. Hallett will serve as minister-in-charge of Holy Trinity Mission, Inter-

national Falls, and St. John's Mission, Beaudette.

DEACON AND PRIEST

CENTRAL NEW YORK—Bishop Coley advanced the Rev. ERNEST L. HARVEY to the priesthood in St. John's Church, Elmira Heights, on the Feast of the Purification. Mr. Harvey was presented by the Rev. S. R. MacEwan, and the preacher was the Rev. F. T. Henstridge. The Rev. Roderic Pierce read the Litany, the Rev. Levi Lunn, the preface to the Ordinal, the Rev. Dr. Jung, the Epistle, and the Rev. H. C. Hubbard, the Gospel. The Rev. N. S. Boardman, the Rev. Frederick Kempster, and a priest of the Orthodox Church were also present.

On January 10th, in St. Matthew's Church, Horseheads, Bishop Coley ordained to the diaconate Mr. FREDERICK KEMPSTER, of Johnson City.

PRIESTS

COLORADO—The Rev. WILLIAM RICE who was ordained to the diaconate at the summer conference at Evergreen, Colo., last August, was advanced to the priesthood at St. Barnabas' Church, Denver, on February 2d, by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado. The candidate was presented by the Rev. Chas. H. Brady, rector of St. Barnabas', and the sermon was preached by the Bishop. Mr. Rice was formerly a Presbyterian minister and pastor for strangers in New York City. For the past fifteen months he has been in charge of St. Paul's Church, Mancos, but is now transferred to St. Alban's Church, Florence, Colo.

SOUTH DAKOTA—On Septuagesima Sunday in St. Philip's Chapel, Armour, South Dakota, the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, ordained to the priesthood the Rev. ST. CLAIR LARRABEE VANNIX. The candidate was presented by the Very Rev. E. B. Woodruff, D.D., dean of Calvary Cathedral, Sioux Falls, who also read the Litany. The Rev. John K. Burleson, D.D., of Springfield, preached the sermon. The Rev. Mr. Vannix will continue in charge of the missions at Armour, Lake Andes, and Wagner.

DIED

LAPHUM—Entered into life eternal, January 25th, JOSEPH LAPHUM, aged seventy-three years, in Clinton County, New York.

"Thine eyes shall see the King in His beauty."

SISTER HUGRETTA, of the Community of Saint Mary, daughter of the late John Bayard Snowden, departed this life on February 1, 1926. The interment was on February 3d, at St. Mary's Convent, Peekskill, N. Y.

SWALM—MR. JOSEPH BELL SWALM, born July 14, 1836; died January 14, 1926, at his home, Middletown, N. Y. The funeral was held the following Sunday from Grace Church, of which Mr. Swalm had been senior warden for seventeen years, and treasurer for nineteen years.

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A NYBODY POSSESSING ANY OF THE FOLLOWING JOURNALS, and willing to dispose of them at a reasonable price, please communicate with Rev. J. M. WITCOMBE, Trinity Cathedral, 2021 E. 22d St., Cleveland, Ohio.—North Carolina 1910 to 1914 (inclusive); Maine 1865, 1868; Maryland 1852 to 1855 (inclusive); New Jersey 1814, 1815; New York 1831, 1835, 1838, 1841, 1845, 1855, 1856, 1857, 1865; Pennsylvania 1790 to 1798 (inclusive) 1830, 1833, 1842, 1843, 1850, 1862, 1863, 1864, 1867, 1869, 1899, 1905 1906, 1918, 1919; Virginia 1882 to 1886 (inclusive), 1888, 1889; Fond du Lac 1921; Michigan 1837 to 1870 (inclusive), 1902; Quincy 1887, 1890; Springfield 1914.

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H OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

CHURCH SERVICES

California

St. Matthias' Church, Los Angeles
West Washington and Normandie Avenue
Rev. IRVING SPENCER, Rector
7:30 A.M., Low Mass and Communion.
9:30 A.M., Children's Mass and Church School.
11:00 A.M., Choral Mass and Sermon.
7:30 P.M., Solemn Vespers and Benediction.
Daily Mass, 7:00 A.M.; Thursdays, 9:15.

District of Columbia

St. Agnes' Church, Washington, D. C.
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Diocese of Newark
Hackensack
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RETREATS

D AY OF RETREAT FOR MEN. CHURCH OF St. John the Evangelist, Bowdoin Street, Boston, Mass., February 22, 1926 (Washington's Birthday). Conductor: The Rev. JULIAN D. HAMLIN, Newport, R. I. Those wishing to attend should notify the Rev. FATHER SUPERIOR, S.S.J.E., 33 Bowdoin Street, Boston.

L ENTEN RETREAT FOR THE WOMEN OF Trinity Parish, Saturday, February 20, 1926. Trinity Mission House, 211 Fulton St., New York. Conducted by the Rev. Caleb R. Stetson, D.D., rector, Trinity Parish. Holy Eucharist, 8:00 A.M.; Breakfast, 8:30 A.M.; First Meditation, 10:00 A.M.; Second Meditation, 12:00 M.; Luncheon, 1:00 P.M.; Intercessions, 2:30 P.M.; Third Meditation, 3:00 P.M. It is requested that a prompt reply in writing be sent to the SISTER IN CHARGE. Offering for expenses.

O RANGE, N. J.—A DAY'S RETREAT FOR laymen will be held at All Saints' Church, corner of Valley and Forest Streets, Orange, N. J., Monday, February 22d. Conductor: the Rev. FRANK GAVIN, Th.D., Ph.D. This retreat is free and open to all laymen who may desire to attend. Those who plan to do so, are requested to notify the Rev. C. M. DUNHAM, 438 Valley St., Orange, N. J.

T HERE WILL BE A RETREAT FOR women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Monday, February 22d, beginning at 8 A.M., and closing at 5 P.M. Conductor, Rev. Charles Townsend, D.D. Those desiring to attend are asked to notify THE SISTER IN CHARGE.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Boni & Liveright. New York, N. Y.
The Revolt of Modern Youth. By Ben E. Lindsay and Wainwright Evans. Price \$3.
Doubleday, Page & Co. Garden City, L. I.
Battling the Criminal. By Richard Washburn Child. Price \$2.50.

From the Author.

The History of St. Peter's Church in Perth Amboy, New Jersey, the oldest Congregation of the Church in the State of New Jersey. From its Organization in 1698 to the Year of our Lord 1923 and the Celebration of the 225th Anniversary of the Parish. Also a Genealogy of the Families buried in the Churchyard. By the Rev. W. Northley Jones, M.A., rector of St. Peter's Church, Perth Amboy. Price \$10.

Houghton Mifflin Co. 2 Park St., Boston, Mass.
A Modernist and His Creed. By Edward Mortimer Chapman. Price \$2.50.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The King's Cross. Meditations on the Seven Last Words. By Angus Dun, The Episcopal Theological School, Cambridge, Mass. Price \$1.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

An Anthology of Catholic Poets Compiled by Shane Leslie.

Stephen Gardiner and the Tudor Reaction. By James Arthur Muller, Ph.D., professor of Church History, Episcopal Theological School, Cambridge, Massachusetts. Price \$4.

G. P. Putnam's Sons. 2 West 45th St., New York, N. Y.

Anglicanism. An Introduction to its History and Philosophy. By W. H. Carnegie, sub-dean of Westminster Abbey, speaker's chaplain to the House of Commons. Price \$2.

S. P. C. K.
The Macmillan Co. 60, Fifth Ave., New York, N. Y.

Some Postulates of a Christian Philosophy. By H. Maurice Reiton, D.D., Fellow and professor of Dogmatic Theology, King's College, London; vicar of Isleworth, Middlesex; author of *A Study in Christology*, *The Catholic Conception of the Incarnation*, etc.

Diocesan and District Conventions

ALABAMA

TUSCALOOSA, ALA.—Owing to his wife's illness, the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, who was to have preached the Council sermon, was unable to be present, and the Diocesan Council, which assembled at Christ Church, Tuscaloosa, on January 20th, was therefore opened without a sermon. Holy Communion was celebrated by the Bishop Coadjutor of the Diocese, the Rt. Rev. William G. McDowell, D.D., assisted by the Rev. A. D. Ellis, rector of this parish, the Rev. Richard A. Kirchoffer, rector of Christ Church, Mobile, and the Rev. E. Lucien Malone, rector of Trinity Church, Florence. The Diocesan, the Rt. Rev. Charles M. Beckwith, D.D., was absent by the doctor's orders.

An innovation was a banquet at the Hotel McLester, given by the parish of Christ Church, and attended by 150. The Rev. Val. H. Sessions, of Bolton, Miss., spoke on "The Rural Work of the Church, after which the Ven. Valentine G. Lowery read the report of the diocesan rural work committee. This formally launched the rural work program for the Diocese, which last year held a successful rural workers' conference, and also sent three delegates to the national conference and summer school at Madison, Wis.

A telegram of greeting was sent to the Most Rev. John G. Murray, D.D., "expressing our joy in the election of one of our sons to the high office of Presiding Bishop of the Church, and pledging our loyalty to the work of the Church under his leadership."

Committees were appointed to raise \$10,000 for each of the two diocesan projects, the episcopal residence in Birmingham and the church at Auburn. By so doing the finance committee was able to report that an increase in diocesan assessments would not be necessary this year. At the reading and presentation of the report of Miss Augusta Martin, in charge of the mountain work, she stated that \$600 was needed to construct a school house. In rapid order subscriptions were made from the floor that provided all that was needed at this time.

Most of the officers were reelected for the ensuing year. There were, however, some changed committees:

STANDING COMMITTEE: The Rev. Messrs. Charles Clingman, Oscar deW. Randolph, and Richard Wilkinson, D.D., and Messrs. Algernon Blair, R. J. Williams, and Dr. W. B. Hall.

EXECUTIVE COMMITTEE: from Mobile Convocation, the Ven. J. F. Plummer and Mr. Paul T. Tate; Montgomery Convocation, the Rev. P. N. McDonald and the Hon. Chas. Henderson; Birmingham Convocation, the Ven. V. G. Lowery and Mr. Robert Jemison, Jr. **TRUSTEES OF THE UNIVERSITY OF THE SOUTH;** the Rev. J. H. Harvey, Messrs. E. C. Armes and W. H. Armbricht. **DELEGATES TO THE PROVINCIAL SYNOD;** Clerical: the Ven. J. F. Plummer, and the Rev. Messrs. J. M. Stoney, P. N. McDonald, V. C. McMaster, O. deW. Randolph, and Chas. Clingman. **Lay:** Messrs. M. A. Grover, Algernon Blair, E. T. Beatty, F. E. Feltus, P. T. Tate, and W. S. Adams.

The ninety-sixth Council will meet at St. Mary's-on-the-Highlands, Birmingham, January 19, 1927.

THERE ARE 2,413,256 baptized Christians in China and 256,996 in Japan.

CHICAGO

CHICAGO, ILL.—The Church of the Epiphany, Chicago, one of the largest in the diocese, was completely filled on the opening day of the diocesan convention, February 2nd, when the Presiding Bishop delivered his impressive message, given in last week's issue of THE LIVING CHURCH.

The Bishop of the Diocese presided, and seated by him was the Bishop Suffragan, just returned from a trip of convalescence to take up his work again. The Rev. Gerald G. Moore was reelected secretary of the Convention, and Mr. A. H. Noyes, treasurer.

The first day was taken up largely with the reading of annual reports, including those of the Bishops, the treasurer, the Bishop and Council, the Western Theological Seminary, and another diocesan institutions and organizations.

The report of the treasurer showed a total of expectancies for 1926, of \$217,510.62, as of December 31, 1925. A resolution was passed earnestly requesting the parishes and missions to increase the amount of their expectancies to make up the balance of the amount assigned on the quota. As a result an additional \$8,000 was pledged from the floor.

On the second day of the Convention the reading of reports was continued. By a unanimous vote of the Convention, the salary of the Bishop of the Diocese was increased from \$9,000 to \$10,000, and the salary of the Suffragan, from \$6,000 to \$7,000, to take effect on February 1st.

Several resolutions were passed on the second day, among them one congratulating the Rev. Dr. J. S. Stone, rector emeritus of St. James' Church, Chicago, on his fifty years in the ministry, another congratulating the Rev. Luther Pardee, secretary for many years of the Convention, on his ministry also of fifty years. Another, introduced by the Rev. Dr. Browne, rector of St. James' Church, extended to the Cardinal Archbishop of the Roman Catholic Church in Chicago the best wishes of the convention for the Eucharistic Congress to be held in Chicago next June. Another resolution, introduced by the Rev. H. N. Hyde, chairman of the Social Service Commission, urged the Christian citizens of Chicago to vote at the coming elections for competent and responsible public officials. The Rev. E. J. Randall, executive secretary of the diocese, speaking to this resolution, said, "Crime conditions in Chicago can be squarely laid at the door of city officials. The prevalence of graft and crime at the present time is caused primarily by the election of irresponsible and and incompetent persons to public office."

There was little contest in the elections.

THE BISHOP AND COUNCIL

Rev. R. E. Brinker	Mr. L. W. Calkins
Rev. F. R. Godolphin	Mr. Angus Hibbard
Rev. Dr. G. C. Stewart	Mr. J. V. Norcross
Rev. T. DeWitt Tanner	Mr. F. B. Wyckoff

DELEGATES TO THE	PROVINCIAL SYNOD
Rev. R. E. Carr	Mr. F. J. C. Borwell
Rev. G. G. Moore	Mr. A. F. Crosby
Rev. J. F. Plummer	Mr. A. H. Noyes
Rev. C. L. Street	Mr. F. B. Wyckoff

EXECUTIVE SECRETARY
Rev. E. J. Randall

DALLAS

DALLAS, TEX.—A budget of \$19,710.11 for diocesan institutions and activities of the Diocese of Dallas for the next year was adopted at the annual Council of the Diocese, meeting at St. Matthew's Cathedral, Ervay and Canton Streets, February 2d. The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, presided.

The delegates to the Woman's Auxiliary of the Diocese also held their annual meeting at the Cathedral. The afternoon was devoted to general business and discussion of the work sponsored in the Diocese by the women.

The Corporate Communion of the Woman's Auxiliary was held at the Cathedral at nine-thirty o'clock the following morning, with Bishop Moore as the celebrant, assisted by the Ven. Harry Lee Virden, archdeacon of the Diocese.

Most of the afternoon was taken up with routine committee reports. The report for All Saints' Hospital at Fort Worth showed that the total operating expenses for the year of 1925 were \$48,166.57 and that the total amount of money handled by the hospital was \$71,813.12. A total of 888 patients was cared for. The new annex is expected to be completed within the next few months.

STANDING COMMITTEE

Clerical	Lay
Very Rev. Robert S. Chalmers	Mr. R. L. Hamilton
Rev. H. J. Ellis	Mr. M. H. Hickox
Rev. C. E. Snowdon	Mr. Fred R. Newman

EAST CAROLINA

WILMINGTON, N. C.—Though handicapped by extremely bad weather that reduced its representation, the forty-third annual Convention of the Diocese of East Carolina, held at St. John's, Wilmington, on January 26th and 27th, proved to be both helpful and interesting. The high note struck by the Convention was the need for greater lay interest and activity in the affairs of the Church. It was proposed to accomplish this by organization and by a diocesan-wide evangelistic campaign.

The Convention organized by the election of the Rev. R. B. Drane, D.D., as president, and the Rev. W. R. Noe as secretary. The principal service, a celebration of the Holy Communion, was held on the morning of the 26th, at which time Bishop Darst delivered his annual address.

The report of the diocesan treasurer showed that the diocese met all of its obligations for 1925, including its full quota assigned by the General Church, with a small deficit.

The Convention heard representatives of institutions in which it is interested, passed a resolution increasing its support to the Thompson Orphanage, assured the National Council by resolution of its determination to pay its full quota in 1926, and changed the date of the Convention to the first Wednesday in May.

The Woman's Auxiliary and Parochial Societies of East Carolina held their own meeting on the same dates in St. John's parish house. Mrs. James G. Staton, who has been president for fourteen years, re-

signed, and was succeeded by Mrs. H. J. MacMillan. Mrs. Staton was presented with a loving cup as a mark of appreciation for her fine work. The women heard an inspiring address delivered by one of their own missionaries, Dr. Lula Disosway. Bishop Darst made his annual address to them, thanking them for the splendid assistance given him in 1925.

The Rev. R. W. Patton, D.D., made the principal address at a service on the evening of the 27th. On the evening of the 25th a dinner was given by Bishop Darst in the Great Hall of St. James' parish house, Wilmington, for the clergy and a number of laymen of the Diocese. Mr. George B. Elliott was toastmaster.

Important elections resulted as follows:

EXECUTIVE COUNCIL: The Rev. Messrs. W. H. Milton, Archer Boogher, G. W. Lay, J. N. Bynum, George F. Hill, and Theodore Patrick, Jr.; Messrs. George B. Elliot, E. K. Bishop, G. V. Cowper, George C. Royal, B. R. Huske, and John R. Tolar, Jr.; Messdames H. J. MacMillan, S. P. Adams, and Richard Williams. Bishop Darst, the Rev. W. R. Noe, and Mr. T. D. Meares are members *ex officio*.

STANDING COMMITTEE: The Rev. Messrs. R. B. Drane, Stephen Gardner, and Theodore Patrick, Jr.; Messrs. J. C. B. Ehringhaus and E. R. Conger.

DELEGATES TO PROVINCIAL SYNOD: The Rev. Messrs. W. H. Milton, W. R. Noe, R. B. Drane, Stephen Gardner, Alexander Miller, and Theodore Patrick, Jr.; Messrs. C. C. Chadbourne, G. C. Royall, George B. Elliott, Judge George Rountree, B. R. Huske, and J. R. Tolar, Jr.

ALTERNATES: The Rev. Messrs. J. W. Heyes, E. T. Jillson, J. N. Bynum, G. F. Cameron, G. F. Hill, and Archer Boogher; Messrs. Oscar Hardy, W. C. Whitfield, R. R. Cotton, J. T. McCabe, H. F. Wilder, and J. G. Bragaw, Jr.

The Executive Council had its initial meeting the 27th at the Bishop's House. The budget for 1926 was carefully studied, and appropriations made. The council, which has striven to make arrangements for the financing of St. Paul's School, Beaufort, by resolution notified the management of the school of its inability to assume such a responsibility at this time.

FOND DU LAC

FOND DU LAC, Wis.—Explaining in detail the amendments to the Prayer Book now ratified, the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, urged conformity to the laws of the Church and loyalty to the Book of Common Prayer, in his annual address to the Council of the Diocese. Solemn Evensong in the Cathedral preceded the opening session, the Bishop being assisted by the Rev. Newell D. Stanley and the Rev. Lucius D. Hopkins.

A resolution that \$300 and \$100 respectively be appropriated for work among Church students at Ripon and Lawrence Colleges was referred to the Bishop and Executive Board with power to act. The recommendation of the finance committee for a total budget of \$8,785.68 for the coming year was adopted, and will be met by a six per cent assessment on congregations. Total pledges for the jubilee fund to build a new episcopal residence were announced as \$22,000, of which \$5,856.30 has already been paid in cash. A resolution of congratulation to Bishop Weller on the silver anniversary of his consecration was unanimously adopted.

Officers elected include the following:

STANDING COMMITTEE

Clerical	Lay
Very Rev. E. W. Averill	Mr. F. A. Foster
Rev. N. D. Stanley	Mr. Hamilton Roddis
Rev. R. S. N. McMurray	Mr. F. S. Lamb
Rev. A. P. Curtis	
Rev. L. D. Hopkins	

The Rev. R. S. N. McMurray was added to the board of examining chaplains.

EXECUTIVE BOARD

Rev. Carl W. Bothe	Mr. Harry Price
Rev. F. P. Keicher	Mr. Hammond, of Appleton
Rev. R. W. Mason	

The Bishop, the standing committee, the archdeacon, the two treasurers, *ex officio*.

DELEGATES TO PROVINCIAL SYNOD

Rev. Carl W. Bothe	Mr. Harry Price
Rev. Fr. Joseph, O.S.F.	Mr. H. F. Below
Rev. F. C. St. Clair	Mr. George Nelson
Rev. James M. Johnson	Mr. H. C. Winfield

TRUSTEES

Rev. W. C. Way	Mr. E. A. Foster
Rev. R. S. N. McMurray	Mr. E. O. Brown
	Mr. Harry Price
	Mr. E. M. McConahey

Interest in religion is not on the wane, but was never so keen as today, according to the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, speaking at a diocesan dinner at the Hotel Reflaw. He made a powerful plea for a new conception of the character of our Lord. Other speakers were Mr. Linden H. Morehouse, of Milwaukee, president of the National Federation of Episcopal Young People, who discussed the young people's movement, and the Rev. James M. Johnson, of Wisconsin Rapids, who discussed his missionary work in Kansas.

INDIANAPOLIS

INDIANAPOLIS, IND.—Two hundred and sixty men and women were present at the annual dinner which was a feature of the annual Council of the Diocese of Indiana, held in the see city January 27th and 28th.

The business sessions of the Council were largely routine. On the standing committee, the place of the Rev. James D. Stanley, now retired from active work and in Europe, was filled by the election of the Rev. E. Ainger Powell, rector of St. Paul's Church, Evansville. On the Bishop's cabinet, the place of the Rev. George G. Burbanck, resigned, was filled by the election of the Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, and the place of the Rev. Marshall M. Day, removed from the Diocese, by the Rev. E. Ainger Powell. The Field Department reported that the quota for the Church's Program had been pledged for 1926.

The Diocesan House of Churchwomen met in Christ Church, Indianapolis, at the same time as the Council. Large increase in work accomplished in the three departments was reported. Mrs. J. F. Morrison of Indianapolis was reelected president of the House of Churchwomen.

KENTUCKY

LOUISVILLE, KY.—Plans for a joint centennial celebration of the Dioceses of Kentucky and Lexington in 1928 were laid at the annual Council of the former Diocese, which opened with a celebration of the Holy Communion at the Cathedral on January 26th, the Rt. Rev. Charles E. Woodcock, D.D., LL.D., being the celebrant. To this end it was planned to raise the Bishop Dudley Fund for the endowment of the episcopate to at least \$150,000, in order to provide for the salary of a Bishop Coadjutor at that time. The fund has reached about \$81,000.

The Convention adopted a resolution providing for a diocesan financial secretary, preferably a priest who can devote two Sundays a month to supplying vacant missions and for emergency duty and devote the remainder of his time to pro-

moting the Church's Program in Kentucky, at a salary of \$5,000 a year plus \$500 for traveling expenses. This amount is to be met by an extra assessment on the parishes. The selection of the new secretary is in the hands of a joint commission consisting of the committee on the Church's Program and the board of diocesan missions. Diocesan officers were generally reelected.

The Bishop of Delaware, the Rt. Rev. Philip Cook, D.D., spoke on Diocesan Organization at an evening mass meeting in Bishop Dudley Memorial Hall.

The annual convention of the Woman's Auxiliary was held in the Cathedral House on January 25th, the retiring president, Miss Nannie Hite Winston, presiding, following a Corporate Communion in the Cathedral.

Noonday meditations were conducted by Miss Winston, and in the afternoon an address on The Lord's Prayer was delivered by Dr. William C. Sturgis. At the close of the meeting, Bishop Woodcock conducted a brief service for the installation of the newly elected diocesan officer, chosen for three years. The new officers are:

President, Miss Elsa Almstedt; First Vice President, Mrs. Alex Galt Robinson; Second Vice President, Mrs. Arthur Reeder; Secretary, Mrs. George W. Grant; Treasurer, Miss Nannie Hite Winston; Educational Secretary, Mrs. Bryan McCormack; and Supply Secretary, Mrs. H. S. Fagin.

LOS ANGELES

LOS ANGELES, CALIF.—In his charge to the Convention of Los Angeles, held in St. Paul's Cathedral, Los Angeles, January 27th and 28th, the Rt. Rev. J. H. Johnson, D.D., Bishop of the Diocese, paid high tribute to the five years of service of his Coadjutor, Bishop Stevens. He also expressed his appreciation of the work of the heads of diocesan institutions, these being still under his personal supervision.

The Rt. Rev. W. B. Stevens, D.D., Bishop Coadjutor, delivered his address on the subject of education. He proposed that during the year the Diocese should hold a Religious Educational Congress, discussing Church schools, the relation of the Church to higher education, and theological education. He spoke of the possibility of the Diocese creating one or more junior colleges. He congratulated the Diocese upon paying its entire quota to the General Church Program for 1925, amounting to over \$43,000, before the end of the year without any special appeal.

The Convention was marked by a strong missionary spirit and practical steps to raise the salaries of all diocesan missionaries were undertaken. In less than ten minutes the Convention subscribed the \$10,000 pledged by Bishop Stevens toward the national deficit.

The Convention expressed by resolution its gratification at the passage by the Senate of the World Court protocol.

Resolutions of appreciation of the life and work of the late Very Rev. William McCormack, D.D., dean of St. Paul's Cathedral, were unanimously adopted.

Monell Sayre, executive vice-president of the Church Pension Fund, was the special guest of the Convention. He addressed both the Convention proper and the annual dinner of the diocesan Men's Club.

The following delegates were elected to the Synod of the Province of the Pacific, to be held at Long Beach in May:

The Rev. Messrs. P. G. M. Austin, Edwin T. Lewis, George F. Weld, and V. D. Ruggles, and Messrs. C. M. Gair, Wilfred Smith, C. E. C. Hodgson, and W. C. Mushet.

LOUISIANA

ALEXANDRIA, LA.—The erection of a student center at the Louisiana State University was endorsed by the annual Council of the Diocese of Louisiana, meeting in St. James' Church, Alexandria, January 27th and 28th. The university has recently moved to a new site, three miles from Baton Rouge, and the Rev. Malcolm W. Lockhart, rector of St. James', Baton Rouge, who has for two years been in charge of student work, reported that it was necessary for him to have some means of getting in closer touch with the students. The Bishop appointed a committee to consider the erection of the center, at a cost not to exceed \$50,000.

At the opening service of the Holy Communion, the Bishop of the Diocese, the Rt. Rev. Davis Sessums, D.D., was assisted by the Rev. Sidney L. Vail and the Rev. Dr. R. S. Coupland of New Orleans, the Rev. Malcolm W. Lockhart of Baton Rouge, and the Rev. William S. Slack, of St. James' Church, Alexandria. The Council sermon was ably delivered by the Rev. E. F. Hayward of Grace Church, Monroe.

The Rev. Sidney L. Vail, of the Church of the Annunciation, New Orleans, was re-elected Secretary of the Diocese; and Mr. R. P. Mead, of the Whitney Central Bank, New Orleans, was re-elected Treasurer.

The Bishop in his annual address stressed the great good that had come to the Diocese by the meeting of the General Convention in New Orleans, saying, in part, "For the quickening effect upon our own Diocese we are peculiarly thankful."

Diocesan officers generally were re-elected. Delegates chosen to the Provincial Synod were as follows:

Clerical, the Rev. Messrs. G. L. Tucker, D.D., A. R. Berkeley, Robt. S. Coupland, D.D., M. W. Lockhart, S. L. Vail, and C. B. K. Weed; Lay, Messrs. Warren Kearny, F. H. G. Fry, R. P. Mead, A. T. Prescott, George W. Law, and A. C. Symmes.

Acting upon the recommendation of the finance committee, the Council voted to maintain a diocesan office in the city of New Orleans, with a full time Secretary, at 601 Louisiana Bldg.

A resolution was adopted thanking Mr. Warren Kearney of New Orleans for the splendid manner in which he, as chairman of the Executive Committee, carried out the many details incident to the entertaining in New Orleans of the General Convention.

The annual united missionary service which follows each Council was held at Christ Church Cathedral, New Orleans, Sunday evening, January 31st, with the Rev. Charles E. McAllister, representing the National Council, and the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, as the chief speakers.

The Woman's Auxiliary, with Mrs. James M. McBride, of Houma, presiding, met in St. James' parish house, Alexandria. All reports for the archdeacons showed an increase in finances and activities of the various branches. The treasurer reported all expenses paid, and a balance in the treasury. By unanimous vote, the balance left in the Triennial Fund was turned into the Church's Program Fund. The U.T.O. custodian reported that the Auxiliary of this diocese had raised in their Thank Offering of the three years \$14,048.61.

Acting upon the policy outlined by Mrs. McBride in her annual address, and upon the suggestions offered by the Executive Committee, the Auxiliary placed the Church's Program, the corporate gift of the Woman's Auxiliary, and a more ag-

gressive religious education program among the main objectives for 1926.

Sensing the value to the Church of the young people's movement, they endorsed unanimously the proposition for a student center at the state University, and they pledged \$150 a year towards the expenses of the office of the diocesan Y.P.S.L. secretary, Miss Hammond. They voted also to maintain a teacher for six months at Bayou du Large Mission, in Terrebonne Parish, a mission composed largely of hunters, fishers, and trappers, and their families, many of them illiterate.

The following officers were elected for 1926: Mrs. E. T. Merrick, Jr., Legionier, president; Mrs. James M. McBride, Houma, vice president at large; Mrs. Frank Davis, Lafayette, vice president for southern archdeaconry; Mrs. C. J. Huguet, Baton Rouge, vice president for central archdeaconry. The other officers were re-elected.

Delegates and Alternates to the Provincial Synod are as follows: Delegates: Mrs. E. T. Merrick, Jr., Mrs. James M. McBride, Mrs. C. E. Rew, Shreveport, and Mrs. C. F. Barnes. Alternates: Mrs. M. W. Lockhart, Mrs. F. H. G. Fry, Mrs. Andrew Gay, and Mrs. L. J. Robinson.

MARYLAND

BALTIMORE, MD.—Upon the decision of the Maryland Diocesan Convention, which met at the Pro-Cathedral, January 27th and 28th, to authorize the election of a Bishop Coadjutor, the Most Rev. John Gardner Murray, D.D., Bishop of the Diocese, called a special Convention to meet for that purpose on March 10th. There was some sentiment in favor of electing a Suffragan Bishop rather than a Coadjutor, but the Convention voted in favor of the latter, 78 to 66. The vote was made unanimous by acclamation.

Other matters favorably voted upon included a proposition to raise \$30,000 for the Hannah More School, and to include a definite annual appropriation for that institution in the diocesan budget; and to hold an annual Hospital Sunday in all the churches of the Diocese, the offering to go to the support of the Church Home. Bishop Murray will designate the day for this offering later.

The usual reports were presented, and elections held, the latter resulting as follows:

THE STANDING COMMITTEE	
Clerical	Lay
Ven. Edward T. Helfenstein, D.D.	Judge Henry D. Harlan
Rev. Wyatt Brown, D.D.	Mr. Herbert M. Brune
Rev. Arthur C. Powell, D.D.	Dr. Thomas Fell
Rev. Hugh Birkhead, D.D.	Hon. Joseph S. Ames

THE EXECUTIVE COUNCIL	
Rev. Hugh Birkhead, D.D.	Mr. Edward G. Gibson
Rev. William P. Dame, D.D.	Dr. Henry Barton Jacobs
Rev. Murray W. Dewart	Mr. P. G. Lownes
Rev. Douglas Hooff	Mr. Blanchard Randall
Rev. Arthur B. Kinsolving, D.D.	Mr. Chas. O. Skull
Rev. William A. McClenethen, D.D.	Mr. George C. Thomas

DEPUTIES TO THE PROVINCIAL SYNOD	
Rev. William P. Dame, D.D.	Mr. E. Allen Lyeett
Rev. Harold Arrow-smith	Mr. John Glenn, Jr.
Rev. Hugh W. S. Powers	Mr. Albert D. Towers
Rev. Walter B. Stehl, D.D.	Mr. John J. Hurst

ALTERNATES	
Rev. William O. Smith, Jr.	Mr. Glenn H. Worthington
Rev. Charles A. Hensel	Mr. George H. Warren
Rev. Christopher P. Sparling	

At the conclusion of the proceedings, on Thursday afternoon, the deputies, their

wives, and many of the Church people of the Diocese, were entertained at the See House by Bishop and Mrs. Murray.

MINNESOTA

LAKE CITY, MINN.—One of the principal advances made in the Diocese during the past year, as reported to the annual Council held January 27th and 28th, is the placing of a student chaplain in residence near the campus of the University of Minnesota to minister to Church students at the university. The Rev. Charles B. Scovil is the chaplain and gives his entire time to the work, which is underwritten in the missionary budget of the Diocese.

The Council changed the time for its annual sessions back to May. This was the time fixed prior to 1921 when January was selected, but the experiment has not been satisfactory and the May dates are to be resumed. The Bishop and Directorate was authorized to operate under a budget from January to May, 1927, which is not to exceed the budget for 1926 to any substantial degree. New members of the Bishop and Directorate elected for next three years were the Rev. Messrs. D. H. Atwill of St. Paul, E. H. Eckel, Jr., of St. Paul, and A. E. Knickerbocker of Minneapolis; and Messrs. J. Russell Smith of Winona, H. A. Warner of White Bear Lake, and R. F. McDougall of St. Paul. Members of the Standing Committee and officers generally were re-elected.

NEVADA

RENO, NEV.—At the annual Convocation of the District of Nevada, one of the most important things acted upon was the decision to start a paper to be issued monthly, as a means of reaching isolated communicants throughout the state. Miss Ruth Harmon, missionary to the Indians at Nixon, was made director of a Home Study Department. This is another means of endeavoring to reach the children of Church people.

During the Convocation a most delightful dinner was served by the ladies of Trinity Cathedral, Reno, to the clergy and lay delegates, and many of the members of the Cathedral congregation. Bishop Moulton acted as toastmaster, and each of the clergy of the district was called upon to tell something of his work. For the first time in perhaps twelve years, every group of missions is manned.

Although Nevada's quota is only \$1800, the missions pledged themselves to \$2800 for the year. Nevada failed to meet her total quota for the past year, but the deficit has been met. It is hoped that the building of the new Cathedral will be begun in the spring.

SOUTH FLORIDA

ST. PETERSBURG, FLA.—Vigorous protest against "any exhibition of lawlessness and mob violence in Florida" was emphatically voiced by resolution of the diocesan Convention of South Florida, which met here at St. Peter's Church, January 19th to 21st. The resolutions called upon the governor and other constitutional authorities to put down "any besmirching of the good name of this state through any outrage committed by persons attempting to take the law into their own hands."

The new Bishop Coadjutor, the Rt. Rev. John D. Wing, D.D., was officially welcomed, and delivered his first official address to the Convention. He was ap-

pointed in charge of plans to celebrate the twenty-fifth anniversary of Bishop Mann's consecration, which will be kept on December 4th.

The officers of the Diocese were generally reelected, the standing committee, however, being enlarged by the election of the following:

Clerical	Lay
Rev. J. I. Hiller	Mr. T. W. Bethen
Ven. James G. Glass	Mr. B. F. Whitner
Rev. Robert Phillips	

A committee consisting of Bishop Wing, the Rev. Robert Phillips, the Rev. A. D. Caslor, Messrs. S. L. Lowry, and W. B. Troy, was appointed "to consider the advisability and feasibility of perhaps uniting with one or more neighboring dioceses for a Negro Suffragan Bishop" to further the growing work among colored people in this Diocese. The Rev. Robert Patton gave a helpful address on the work for colored people in the Sewanee Province.

The Bishop and Bishop Coadjutor were on motion charged with the duty of taking such steps as in their judgment may be necessary and advisable to provide for the spiritual needs of students of the Church at the State College for Women and at the State University.

Bradenton's invitation for the next convention was accepted, its opening date to be January 25, 1927.

Annual diocesan meetings of the Church Service League and of the Daughters of the King were held in connection with the Convention.

SOUTHERN VIRGINIA

SUFFOLK, VA.—The Rt. Rev. W. M. M. Thomas, D.D., Suffragan Bishop of Southern Brazil, was present at the Council of the Diocese of Southern Virginia, held at St. Paul's Church, Suffolk, January 26th and 27th. At a luncheon on Tuesday, Bishop Thomas made a splendid address vividly portraying the work of the Church in Southern Brazil.

In his annual address, Bishop Tucker spoke at length concerning the work of the General Convention at New Orleans. Copies of the new Prayer Book, with revisions ratified to date, were presented to the clergy, who were warned not to use parts not ratified by General Convention. He also recommended the use of the Prayer Book in the home as well as in the Church. With reference to the deficit of the National Council, Bishop Tucker announced that the \$5,000 pledged by Southern Virginia had been raised in full.

Bishop Thomson, in his address, paid a tribute to Bishop Tucker, outlined the status of the Church's Program in the Diocese, and strongly urged the Council to take active steps to insure that it be fully subscribed.

On Tuesday night, a clergy conference was held at the Hotel Elliot and a laymen's meeting in the church. At the latter, a Laymen's League of the Diocese of Southern Virginia was organized. A Constitution was adopted and officers were elected as follows:

President: W. W. Old, Jr.; Vice Presidents: John N. Martin, H. H. Edmunds; Secretaries: A. LeBaron Ribble, Dr. L. W. White, George B. Townsend, E. B. Meade, Barclay Pretlow, J. Billisly Hudgins.

Council closed with an enthusiastic missionary service. The Rev. B. L. Ancell, D.D., spoke on China's Challenge to the Church. The Rev. E. R. Carter, D.D., discussed diocesan missions and the Ven. Jas. S. Russell, D.D., made an address concerning work among the colored people.

Many diocesan officers were reelected. Changes in personnel included:

STANDING COMMITTEE

Clerical	Lay
Rev. J. Cleveland	Mr. F. W. Darling
Hall, D.D.	Mr. C. W. Grandy
Rev. E. R. Carter,	Mr. E. W. Mauplin, Jr.
D.D.	
Rev. Newton Middle-	
ton	

EXECUTIVE BOARD

Rev. E. Ruffin Jones	Mr. W. W. Old, Jr.
Rev. F. G. Ribble,	Mr. G. G. McCann
D.D.	Mr. F. W. Darling
Rev. D. W. Howard,	Mr. T. W. Mathews
D.D.	Mr. C. W. Grandy
Rev. Wm. A. Brown,	Mr. H. W. Whichard
D.D.	Mr. W. C. L. Tallaf-
Rev. J. M. B. Gill	ferro
Rev. H. N. Tucker	Mr. E. B. Meade
Rev. Thomas Semmes,	Mr. C. J. Faulkner,
Rev. Newton Middle-	Jr.
ton	
Rev. J. K. M. Lee	

DELEGATES TO PROVINCIAL SYNOD

Rev. J. M. B. Gill	Mr. E. B. Hodges
Rev. Francis C. Stein-	Mr. Guy F. Jackson
metz, S.T.D.	Mr. Jas. S. Easley
Rev. E. Ruffin Jones	Mr. Geo. B. Townsend
Rev. Newton Middle-	
ton	

UPPER SOUTH CAROLINA

CHESTER, S. C.—At the fourth annual Convention of the Diocese of Upper South Carolina a letter was read from Bishop Murray thanking the Diocese for pledging in full its budget quota to the national Church for 1926. The message was greeted with applause. Later, when the newly elected diocesan president of the Woman's Auxiliary, Mrs. Joseph E. Hart, was presented to the Convention, she reported that the women of the Diocese plan to give \$1,000 in the next three years toward the advance work of the Church, urging the men to assume the amount asked of them for this purpose.

The financial condition of the Diocese was shown to be better than had been hoped for a few months ago. The report of the Field Department showed that the prospects for 1926 are good. The success of the Every-member Canvass had been increased by the use of the five districts into which the Diocese has been divided, with a chairman for each district.

Mr. Guy Hutchins, a student at Clemson College, told the Convention of the work which has been done by the Church boys at that state institution.

As the result of a memorial from the Greenville Convocation, the Convention provided for Commissions on Mill and Mountain Work, who should investigate opportunities and methods in these fields and make recommendations to the next Convention.

The Ven. J. B. Elliott, archdeacon for Negro work, made an earnest plea for a better economic opportunity for his people, both for better living and for encouragement to them to remain at home. Bishop Finlay commended very highly the report and the work of the archdeacon. The following resolution was later presented and adopted by the Convention:

Resolved, That it be announced as the sense of this Convention that every moral and personal influence should be brought to bear to bring about fair and just treatment of the Negro, so that his economic and religious welfare be safeguarded and advanced.

The report of the Publicity Department showed that the *Piedmont Churchman* is reaching only about one-fourth of the Church population of the Diocese, and that the paper is running at a loss each year. As the result of resolutions presented the Convention decided to place the diocesan paper under the Publicity Department, and beginning with January 1927, to send the paper to the whole Diocese at the expense of the Diocese.

Ex-Governor R. I. Manning made a report on Voorhees Industrial School for

Negroes. He showed that the Diocese has made no mistake in going into joint possession of the property. The Church has shown her ability to do a high class of work in the education of Negro youth. She tries to fit them for useful citizenship. The American Church Institute for Negroes has fulfilled its promise for the school and the Diocese of South Carolina has pledged the \$2,000 expected of her. But the Diocese of Upper South Carolina was still \$818 behind in meeting a like expectation. The Convention seemed unwilling that this situation should stand; so one after another pledged amounts varying from \$10 to \$125, until at last the whole amount was pledged and more.

The fifth annual Convention of the Diocese will meet in the Church of the Good Shepherd, York, on Tuesday, May 10, 1927.

WASHINGTON

WASHINGTON, D. C.—The thirty-first annual Convention of the Diocese of Washington was held in All Souls' Memorial Church on Wednesday and Thursday, February 3rd and 4th. The principal event was the adoption of the Executive Council plan of diocesan government, and the formation of such a body.

A considerable discussion was evoked with regard to the Council, some of the clergy and laity expressing great trepidation lest the centralization of power in such a body should assume the form of an autocracy. It was stated that the Executive Council would insidiously get in its work until it utterly subdued and throttled the Convention. These gentlemen were assured that none of the members of the Convention, from whom the major portion of the Council would be drawn, were equipped with horns, or were accustomed to the performance of devilish machinations. This seemed to allay the fears of most. In any event the new canon providing for the Council method of diocesan administration was overwhelmingly adopted.

Another incident of interest was the changing of the date of the annual Convention from February to May. This action was taken at the urgent instance of delegates from the rural parts of the diocese, who can be much more regular in attendance in spring than in winter.

Elections were as follows:

STANDING COMMITTEE, reelected DEPUTIES TO SYNOD

Clerical	Lay
Rev. G. W. Atkinson,	Comdr. C. T. Jewell
D.D.	Mr. S. R. Kramer
Very Rev. G. C. F.	Mr. H. P. Blair
Bratenahl, D.D.	Mr. E. L. Stock
Rev. C. W. Whitmore	
Rev. E. S. Dunlap	

EXECUTIVE COUNCIL

Rev. G. F. Dudley,	Mr. B. S. Adams
D.D.	Mr. E. L. Stock
Rev. Z. B. T. Phillips,	Mr. S. E. Kramer
D.D.	Mr. H. P. Blair
Rev. W. L. DeVries,	Mr. H. T. Nelson
Ph.D.	Dr. W. S. Bowen
Rev. C. T. Warner	
Rev. Robt. Johnston,	
D.D.	
Rev. H. A. Griffith	

Almost the last act of the Convention was the adoption of a resolution offered by Dr. W. C. Rives, condemning the proposed treaty with Turkey on the ground that it guaranteed no protection to Christians.

WEST TEXAS

SAN ANTONIO, TEXAS—A strong missionary note pervaded the twenty-second annual Council of the Diocese of West Texas, which was opened by a celebration of the Holy Communion in St. Mark's Church, San Antonio, January 20th. The Diocesan,

the Rt. Rev. William T. Capers, D.D., was the celebrant, and the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, preached the Council sermon. Bishop Juhan also addressed the Woman's Auxiliary council, which was in session at the same time.

The missionary quota of the Diocese was pledged without a dissenting vote, and considerable time was devoted to considering the needs of scattered communicants in the developing section along the Rio Grande valley. The Rev. L. B. Richards, secretary of the Diocese and rector of Christ Church, announced a mission to be held in his parish February 3d to 14th, by the Rev. Loaring Clark, D.D., representing the National Council, for the benefit of the whole Diocese. Delegates to the provincial Synod were elected, and a committee appointed to arrange for a Church School Institute, to be held immediately after the closing of the public schools. It was decided to use the Advent offerings of the Church schools for missionary work in the Diocese.

FAREWELL SERVICE FOR BISHOPS OF LIBERIA AND MEXICO

NEW YORK, N. Y.—The Rt. Rev. Robert E. Campbell sailed from New York for Liverpool, on his way to Liberia, on January 30th, and on the other side of the city, from a pier just at the foot of Wall Street almost in sight of Trinity Church spire, the Rt. Rev. Frank W. Creighton, at the same hour, sailed for Mexico City, via Vera Cruz. A farewell service was held in the chapel at the Church Missions House on the previous morning, the Rev. A. B. Parson celebrating the Holy Communion, assisted by the Rev. F. J. Clark. Both bishops made brief addresses. An informal reception in the Emery Room followed the service.

With marked appropriateness, Mr. Parson used the following prayer at the service, adapted in part from one used in the Diocese of London for the League of Nations:

O God, the Lord of all kings and kingdoms, we thank Thee for that Thou has put it into the hearts of men to long for peace among the nations; and especially that Thou hast directed the consultations of the Senate of these United States for the establishment of a World Court, that peace and happiness, truth and justice, may be the portion of all Thy family of nations. Send, we beseech Thee, a true and lasting peace upon the earth, for which do Thou prepare the hearts of peacemakers. Let Thy strong hand control the nations, and bring forth out of discord a harmony more perfect than we can conceive, a new understanding, and a new hunger and thirst for Thy love to rule on earth: In the name of the Prince of Peace, Jesus Christ, our Lord.

HEALING MISSION IN GEORGIA

SAVANNAH, GA.—An evangelistic mission was held in St. John's Church, Savannah, January 17th to 21st, conducted by the Rev. A. J. Gayner Banks, director of the Society of the Nazarene, and large numbers attended. Each morning Mr. Banks had a short service with instruction, and on the third evening he held the first healing service. The climax of the mission was the celebration of the Holy Communion on the last morning, when two hundred were present. One of the helpful features of the missions was the singing, ably led by the Rev. W. A. Jonnard, rector of St. John's Church, both congregation and choir joining heartily in the evangelistic hymns and choruses.

Mr. Banks held a short conference with twenty-five local physicians, who were deeply interested.

Church Unity Octave Observed in Over 300 English Churches

New Bishop of Southwell— Guardian Eighty Years Old— Ruins of Old Church

The Living Church News Bureau
London, January 22, 1926

THE CHURCH UNITY OCTAVE, WHICH during the past week has been observed in more than three hundred parish churches in England, owes its inception in 1908 to the Rev. Spencer J. Jones, a Gloucestershire rector. Subsequently, the movement was adopted by the Friars of the Atonement in New York, and spread rapidly in America. In 1916 it was commended to the Universal Church in a "brief" of Pope Benedict XV, and its observance is widespread throughout the Roman Communion.

On Wednesday evening, the Rev. Spencer Jones presided over a public meeting in the Church House, Westminster, convened in connection with the Octave. The chairman read a message from Lord Halifax, who had been announced to speak, explaining that the grave news of the condition of Cardinal Mercier had obliged him to hasten at once to the sick-bed of his friend. Lord Halifax had, however, sent the typescript of his address, and it was read to the meeting by Fr. Fynes-Clinton.

In the paper which Lord Halifax had written, he stated, with all his old vigor and far-seeing vision, his view of the position of the papacy, and in particular of its relation to the episcopate. It was an amplification of the address which his lordship delivered last July at the Albert Hall, and I will therefore not go into detail. Fr. Kenneth Mackenzie followed, with a speech explanatory of the status of the individual bishop within the Church. The Pope, he said, is the supreme pontiff in the Roman Church; his authority is unchallenged; and reunion certainly will not be hastened by any attempt to make that authority appear anything less than it is. Fr. Waggett, the last speaker, expressed his humble gratitude for that drawing together of the members of Christ's Church which has taken place during the last fifty years, and firmly believed that, in God's good time and in a way which He will decide, there will again be on earth one flock and one Shepherd.

NEW BISHOP OF SOUTHWELL

The Rev. Bernard Heywood, vicar of Leeds, has been appointed to the bishopric of Southwell, vacant by the death of the Rt. Rev. Sir Edwin Hoskyns.

The vicarage of Leeds has long had the tradition of being a stepping-stone to higher preferment in the Church, and the appointment of Mr. Heywood to Southwell will cause little surprise. It is, indeed, the second instance in which the tradition has been followed in the same family, for Mr. Heywood is a nephew of the former Bishop of Gloucester (Dr. Gibson), who was vicar of Leeds from 1895 to 1905.

Born nearly fifty-five years ago, the son of Canon H. R. Heywood, late vicar of Swinton, near Manchester, the new bishop went from Harrow to Trinity College, Cambridge, where he graduated in 1892, taking a second class in the Theological Tripos. At Harrow he had been under Dr. Welldon, the present dean of

Durham; and at Cambridge he came under the influence of Dr. Montague Butler. Ordained in 1894, he spent nearly twenty-five years in Lancashire, becoming vicar of St. Paul, Bury, in 1897, and after nine years there returning to his father's old parish of Swinton. During the eleven years that he remained there, the district developed greatly, and he went to Leeds in 1917 with the reputation of an industrious worker, a man of wide sympathies who had made it his business to understand the difficulties of the industrial masses, and an effective speaker.

The appointment is welcomed in the Southwell diocese, and, indeed, in the North generally, for Mr. Heywood's good work in Swinton and Leeds as a parish priest is a guarantee that fair-mindedness and justice to all schools of thought may be expected from him as a diocesan.

GUARDIAN EIGHTY YEARS OLD

With today's issue (January 22) the *Guardian* newspaper attains its eightieth birthday. The first number was published on January 21, 1846. Among its original founders were James B. Mozley, who afterwards became regius professor of Divinity at Oxford; Frederick Rogers, afterwards Lord Blandford; Thomas Henry Hadden, brother of A. W. Hadden, the historian; and Richard W. Church, afterwards dean of St. Paul's. The capital of the enterprise at the outset was only £4,000.

At the time the *Guardian* came into existence the Church of England was feeling the first effects of the Oxford Movement, which started in 1828. Dr. Pusey was then the leader of the so-called "High Church" party. Through all the controversies of that time and onwards the *Guardian* strove to exercise a steadying influence; and, in the words of an authority on the Oxford Movement, "deliberately kept up a high standard of learning and thought for Churchmen."

REMAINS OF OLD CHURCH UNVEILED

Structural remains from the Thirteenth Century Church of the Black Friars, Ludgate, the headquarters of the Dominican order in London, which were discovered during recent excavations and have been re-erected in the garden of St. Dominic's (R. C.) Priory, Hampstead, were unveiled last Saturday afternoon.

The site of this ancient church with its priory and grounds, was between Carter Lane on the north and Printing House Square (the offices of the *Times*) to the south, bounded on the west by Water Lane and on the east by Friar Street. The remains as they now stand consist of parts of two massive pillars, with their bases and capital, flanked on one side by some of the stones of the church erected in the form of an altar, and on the other side by a portion of the wall of the choir taken from its original position.

Dr. William Martin, of the London and Middlesex Archaeological Society, who found the remains, gave a lantern lecture entitled *Old Blackfriars and its Church* to the members of the society at the Bishopsgate Institute recently. He said that, hearing of the excavations last September, he at once visited the scene, and was just in time to stop the carting of the earth and stones, weighing six tons, to barges which lay in the river, not 300 yards away, for their disposal as rubbish.

The question what to do with the remains next arose, but it was happily answered by the offer of the Dominicans, when communicated with, to pay all the expenses of their removal and preservation at Hampstead.

It was known, he said, that the church and priory were erected in the Thirteenth Century. It was the second settlement of the Dominicans in London, the first being at St. Andrew's, Holborn. Parliaments had been held in the priory and it was there that the decree of annulment of the marriage of Henry VIII and Katherine of Aragon was pronounced. The bodies of two Benedictine monks and the Maid of Kent, who were beheaded for denouncing the divorce, were buried in the grounds.

Fr. R. Bracey, of the Dominican community, in a short address after the unveiling ceremony last Saturday, said the Dominicans were the heirs, historically and spiritually, of the ancient Black Friars of Ludgate, and were still the Black Friars. After the dissolution most of the brethren withdrew to houses of the order on the Continent, and thence returning secretly to England ministered to the remnants of their former parishioners. An English house of the order was founded in Flanders by Cardinal Howard, a Dominican, two years before the restoration of Charles II, and by its brethren the work of the mission in England was continued until the order returned to this country after the (Roman) Catholic Emancipation act.

A 200TH ANNIVERSARY

This year marks the two-hundredth anniversary of the consecration of the present church of St. Martin-in-the-Fields. The former church had become too small for the growing size of the parish, and seems also to have fallen into bad repair. Steps were therefore taken to secure an act of Parliament for the rebuilding of the church, the cost of which was to be defrayed by an assessment based on the existing land-tax, to be collected from the landlords and tenants within the bounds of the parish. Commissioners were appointed under the act, and they held their first meeting in June, 1720. A "tabernacle," or temporary building, was erected for the holding of services during the rebuilding.

NEW SECRETARY FOR C.M.S.

The Rev. W. W. Cash, who has just taken up his new position as general secretary of the Church Missionary Society, has been home secretary since 1923, after being for twenty-two years associated with the society's work in the Near East.

Mr. Cash begins his secretarial duties at a time when the Society's income stands at £450,000, compared with £400,000 in 1914.

GEORGE PARSONS.

SEVEN RHODES SCHOLARS ARE CHURCHMEN

NEW YORK, N. Y.—Of the thirty-two Rhodes scholars elected last December, seven are Churchmen. Information is lacking about one of the thirty-two, but as he comes from a Presbyterian theological seminary, the chances are against his bringing our number up to an even fourth of the whole. Those reported to be members of the Episcopal Church are from Connecticut (Wesleyan), Idaho (University of Idaho), Louisiana (Princeton), Maryland (Harvard), Nevada (University of Nevada), South Dakota (University of South Dakota), Virginia (University of Richmond).

Europe Mourns Death of Cardinal Mercier; Halifax Writes Eulogy

Church Times Criticizes Viscount on Anglo-Roman Reunion—Photios' Successor

The European News Bureau
London, January 26, 1926!

THE WHOLE CIVILIZED WORLD WAS SAD at hearing of the death of the greatest man in Europe on Saturday—Desiré Mercier, Cardinal Archbishop of Malines. The following appreciation appeared in the *Times* yesterday morning.

"Cardinal Mercier's death is a calamity, not only to the Church, but to Europe—to the whole world. The record of his life, the witness he bore to the duty of rulers and nations to be governed in their conduct by the principles of justice and righteousness—in a word, by doing what they have reason to believe is God's will, rather than by consideration based on a desire for their own aggrandisement—is known to the world. What is less known is what he was in himself, and as he appeared and as he revealed himself to those who had the honor and privilege of his acquaintance, and had been brought into contact with him in the intimacy of private life. There is the record of what he did as professor of the University of Louvain, his various writings, and his attempts to encourage the diffusion of sound learning and exact theological teaching. The interest he took in American affairs and his concern to further all that seemed likely to promote a better understanding of both countries will be in remembrance. Neither will the generous efforts he made to assist Fr. Tyrrell in his later troubles be forgotten. Such things will be known to all. His influence was the result of the possession of great and special gifts, developed and informed by a good life spent in the constant presence of God, and which afforded a living example of the words of St. Paul. 'Not I, but Christ' living in me.' It was a life in regard to which that invisible world which passes not away was all in all, making the concerns of this world matters of little account in comparison. There was in his company a sense of habitual peace and of adjusted balance impossible to describe, but which made itself felt in every word and considered judgment which he expressed. There was a consciousness of a sanctity existing in him which carried with it an insight and an acquaintance with the mind of Christ and gave an inexpressible but absolute authority to all that he said and did. It was indeed a benediction to have seen and been brought into contact with such a life, and to have been taught the lesson conveyed by it of what constitutes the real strength and value of human life here below, and what alone can give real and permanent success to all human effort. For him the words must surely be ringing in heaven: 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'"

This notice is signed "H," from which we may justly conclude that it was written by that veteran apostle of reunion with our Roman brethren, Lord Halifax.

LORD HALIFAX ON REUNION

It will be interesting to record that Lord Halifax hastened to the Cardinal's bedside at Brussels, and in doing so was unable to read a speech he had prepared at a great meeting on Reunion in London last Wednesday night. Nevertheless the paper was read by Fr. Fynes-Clinton,

ALEXANDRIAN PATRIARCH ELECTED

(By Telegraph)

New York, N. Y., February 8th.—The Most Rev. Evangelides, Archbishop of Khartoum, has been elected Patriarch of Alexandria, according to word received by the National Council here today. The new Patriarch is a friend of the Anglican Church, and visited America recently. He is forty-two years old, and was born in Jannina, Greece.

vicar of St. Magnus the Martyr, Lord Halifax in part said:

"I do not know if any of you have seen a book by a French priest, the Abbé Cordonnier, entitled, *La Culte du Saint Sacrament*. In that book it is pointed out how in the Fifteenth and Sixteenth Centuries emphasis was placed not on communion, but on sacrifice, so much so that communion was only insisted upon at Easter. Contrast this with the modern daily communion of many Roman Catholics. The English reformers wished to promote the custom of more frequent communions, but the means to provide it were deplorable, as they passed a rubric insisting that Mass should not be said unless there were a certain number of communicants, which came to mean that Mass was only said occasionally. Ought such rubrics to be obeyed? Secondly, it does not follow that because we deny the papacy *jure divino*, that we deny all the sacramental grace that we have received already. Unless we acknowledged papal supremacy *jure divino* there is no hope of reunion with Rome. Is there not reason to suppose that a primacy *jure divino* be implicit in the New Testament and explicit at the Council of Chalcedon, one of the four Councils referred to in the Anglican formularies? If a conclusion on such a moderate theory of development as is to be found in the general current of Church history be possible, it would give a good hope of reaching an agreement with the holy see, which would sacrifice no principle by which the Roman Church is bound, or which England and the Orthodox Churches could not accept."

Commenting, the *Church Times* remarks that Lord Halifax scarcely appreciates the difficulty which Mgr. Batifoll has made clear, that for centuries there has been a conspicuous tendency to emphasize the power of the papacy with no corresponding tendency in regard to the episcopate. The Vatican decree is sufficiently definite, and there is no doubt in practice of the relative authority of Pope and bishop.

PHOTIOS' SUCCESSOR

It is a great matter of speculation and interest just now as to who will be the successor to Photios, late Pope and Patriarch of Alexandria, who passed away last summer at Zürich a short while after he had taken part in the Nicene celebrations in Westminster Abbey. In Egypt the Orthodox number about 150,000, of whom 30,000 are Syrians and the remainder Greek. There are seven dioceses within its jurisdiction: Cairo, Tripoli, Port Said, Leontopolis, Sudan, Upper Egypt, and Abyssinia. The bishops of these dioceses (except Abyssinia, which is vacant) form the synod. There is no special form of election of the patriarchate, and the synod was proceeding to the

task of determining how the election should be carried out when the Egyptian government intervened and insisted on its following the precedents of the election of Photios in 1899. Then a large electoral assembly was convened, to which were summoned the clergy of every rank and 200 lay delegates; a list of eligible candidates was prepared, from which the Khedive might at his discretion remove any name; and the Patriarch was finally chosen by the majority of the Assembly, each member having one vote. The election of the new Patriarch will take place under this democratic method on February 2d. Nevertheless, a rather objectionable electoral contest may take place, which is undesirable in affairs of the Kingdom of God. As it is, a large number of candidates have been put forward and the Greek press has characteristically burst out with the same excitement as would characterize a presidential press campaign in America. Among the candidates are the Metropolitan of Nubia, the Archbishop of Thyatira, the ex-Ecumenical Patriarch Meletios, the Metropolitan of Trebizond, and others of less note. A further and, from the point of view of English Churchmen, utterly objectionable press campaign is the report spread abroad that the British authorities in Egypt are taking an active part in supporting certain candidates, and that the British government insisted upon the Egyptian regulating the manner of the election. This is quite untrue, as is also the report that certain English Churchmen of high standing were attempting to tip the balance in favor of one nominee. Anglican authorities have far too much common sense to interfere in what is after all an entirely domestic matter for the Orthodox Church. It might also be pointed out that all the candidates named above are champions of the Anglican-Orthodox entente, and therefore whichever one is elected will be valuable from the point of view of reunion between Anglicans and Eastern Orthodox.

DR. ALBERT SCHWEITZER

The name of Dr. Schweitzer is renowned throughout the world. Theologian, philosopher, and musician, a writer of no mean powers, though not always orthodox, he has nevertheless given up the chance of a brilliant career in Europe and gone out to French equatorial Africa to do hospital work among the natives. He has just reported a grave epidemic of dysentery and a famine in the region where he is working. His friends at Bâle have just received a letter in which he says, "Round Lambarene people are dying of famine. I have just about a fortnight's supply of rice. Three thousand tons were spoilt by sea water in a leaky boat. Nevertheless despite these worries I am profoundly happy in my work." It is indeed refreshing to read the Christian optimism of this brave doctor, who devotes the income from his theological and geographical works to spreading healing of mind and body among the natives of this abandoned quarter of the globe. May he ever have our sympathies and prayers.

C. H. PALMER.

A NEW DIOCESE

AUCKLAND, N. Z.—A new diocese has lately been created in New Zealand, the Diocese of Waikato. This diocese will come into being on April 1st, 1926, and it will include the southern portion of the Diocese of Auckland from a point about fifty miles south of the city of Auckland.

Dean Tucker of Huron Celebrates Fiftieth Anniversary of Ordination

New Chancellor for Bishop's College
—G. F. S. Conference—Canadian News

The Living Church News Bureau
Toronto, January 29, 1926

THE VERY REV. L. NORMAN TUCKER, D.D., D.C.L., dean of Huron, has just celebrated the fiftieth anniversary of his ordination to the diaconate.

To mark the occasion an illuminated address and a purse of gold were presented to the dean at the annual vestry meeting of St. Paul's Cathedral, London, Ont. There has been no more active figure in the Canadian Church during the past fifty years than Dean Tucker, and his influence has extended from coast to coast. For the past fifteen years he has been dean of Huron. During that time a debt of thirty thousand dollars upon the Cathedral has been paid off, the Cathedral has been renovated and redecorated, the Cronyn Hall has been enlarged to accommodate the many activities of the parish. In appreciation of his services to the parish and in token of loving regard the presentation was made to the dean and a basket of flowers sent to Mrs. Tucker, who unfortunately has been ill for some months.

ANNIVERSARY OF DEAN PAGET

Services of a unique character took place at the Cathedral Church of the Redeemer, Calgary, when thanksgiving services were held to mark the twenty-five years' ministry of the Very Rev. E. C. Paget, D.D., as dean and rector, and the splendid response received through the offertory on Advent Sunday of over \$4,000 to liquidate the debt on the Paget Hall. There were very large congregations throughout the day. At the choral Eucharist the Dean gave a most interesting address on his reminiscences of twenty-five years. At the close of Evensong there was a procession, followed by the *Te Deum*.

The Rev. W. H. Trickett, priest-vicar and precentor of the Cathedral, Calgary, will be returning to England at the end of February in order to be near his mother during her declining years. Mr. Trickett is well known in the Canadian Church and has held important positions, and for a time did successful work among Indians. He has been invited by the Rev. Canon Wood, vicar of St. Mary's Church, Warwick, England, to be his colleague. Mr. Trickett has been a resident of the Dominion for twenty-four years; his departure from the Cathedral is a source of regret.

NEW CHANCELLOR FOR BISHOP'S COLLEGE

Frederick E. Meredith, K.C., has been unanimously elected chancellor of the University of Bishop's College, Lennoxville, Ont. The new chancellor, who is at present on the high seas returning to Montreal after a visit to Europe, is the son of the late Chief Justice Sir William Colles Meredith, of Quebec. He received his B.A. degree at Bishop's College in 1883, after a school education in Quebec and France, and he also received from Laval University the degrees of LL.B. in 1887, and LL.D. in 1904. He was syndic of the Montreal Bar in 1904-5, and batonnier of the Montreal Bar in 1907. He is the senior partner of the legal firm of Meredith, Holden, Heward, and Holden, practising law at Montreal, and is a director of the bank

of Montreal, the Canadian Pacific Steamships Limited, and the National City Company, Limited.

GIRLS' FRIENDLY SOCIETY CONFERENCE

Representatives of the Girls' Friendly Society from different parts of the Dominion were in Toronto for a conference conducted by a prominent worker of the Society in the United States, Miss L. West, of Philadelphia. Miss West, who told of the great scope and importance of the G.F.S., in the United States, urged the extension of the work to the most remote sections of the Dominion. The president of the Dominion council, Miss Mary Glassco, of Hamilton, presided and the Toronto diocesan president, Mrs. Patrick MacGregor, assisted in directing the proceedings.

MISCELLANEOUS NEWS

The Rev. N. Lascelles Ward, M.A., superintendent of Anglican Chinese missions in British Columbia for the past nine years, has resigned his charge, and has proceeded to New York to take charge of a parish in the Diocese of Albany.

The induction of the Rev. S. M. Dixon, to the rectorship of St. Barnabas' Church, Moose Jaw, Sask., was conducted by the Bishop of Qu'Appelle. Mr. Dixon goes to Moose Jaw from Dryden, Ont., and succeeds the Rev. Sidney Fldoe.

The Rt. Rev. D. T. Owen, D.D., Bishop of Niagara, addressed the annual meeting of the Toronto Deanery Sunday School Association, presided over by the Bishop of Toronto and attended by 300 Sunday school workers. Speaking on The Child in the Midst, Bishop Owen stated that those who love children never grow old—they may grow old in body, but they never grow old in life.

The Rt. Rev. J. R. Lucas, until recently Bishop of Mackenzie River, gave a very entertaining lecture on the Indians and Eskimo inhabitants of that region to the roof patients at the Christie Street Military Hospital, Toronto. The lecture was illustrated with lantern slides.

BRANCH OF F. C. P. FORMED

FOND DU LAC, WIS.—Monday evening, January 25th, the members of the Federation of Catholic Priests in the Diocese of Fond du Lac met in the guild hall of the Cathedral to form a Fond du Lac regional or diocesan association of the F. C. P. in accordance with the constitution which was adopted by the national executive committee in Chicago, December 8th.

The following officers were elected:

Chairman: the Rev. A. P. Curtiss, of Sheboygan; Secretary: the Rev. C. A. Aveille, of Green Bay; Members of the Council: the Rev. C. W. Bothe, of Stevens Point, the Rev. G. A. Swinson, of Tomahawk, the Rev. B. O. Reynolds, of Manitowoc.

It was voted to hold a retreat for members of the Federation at the Franciscan Monastery in Merrill, Wis. The date will be announced later. Other subjects such as a rule of life, acolytes' retreats, acolytes' festival services, and priests' confessors, were discussed and will be acted upon at the next session, which will meet at the call of the chairman.

Province of New England Will Have New Church School for Boys

**Canon Duncan-Jones in Boston—
Primate to Speak at Trinity—A
Social Workers' Conference**

The Living Church News Bureau
Boston, February 6, 1926

A FINE PROPERTY OF ABOUT THIRTY acres has been secured at Lenox, Mass., for the building of a new Church school for boys. On this land is situated a house capable of caring for about fifty boys, together with other buildings which may very easily be adapted to school purposes. It is planned to open the new school this autumn. It has been incorporated under the laws of Massachusetts, and the following board of trustees has been elected:

The Rev. William G. Thayer, D.D., headmaster of St. Mark's School, Southborough, president; George S. Barton, Worcester, clerk; Leroy King, Newport, treasurer; the Rev. Latta Griswold, Lenox; George Higginson, Lenox; Archdeacon Dunstan, Concord, N. H.; Rev. John H. Rosebaugh, Hartford, Conn.; Gilbert M. Congdon, Providence, R. I.; and Charles E. Mason, Boston.

The school is to be started under the auspices of the Province of New England and has the "moral support of the dioceses, though they will not have an actual direction in the conduct of the school."

Already a headmaster has been found in the person of the Rev. George Gardner Monks—a graduate of St. Mark's School and of Harvard. He has also studied at Columbia, Union Seminary, and the Episcopal Theological School, Cambridge, besides reading for a year at Balliol College, Oxford.

The school is to be run on the self-help plan, so that the cost may be kept down to about half the cost of the best known boarding schools of the day, the principal motive being the provision at moderate cost of the advantages which may already be obtained at the other New England boarding schools. Boys may be accepted from all parts of the country, though preference will be given to those in New England. The aim is to have here a school, in time, accommodating about one hundred boys, though it is not expected to open with more than forty, and these forty will only be boys of the three lower forms of the secondary period.

CANON DUNCAN-JONES IN BOSTON

A recent prominent visitor to Boston was the Rev. A. S. Duncan-Jones. A graduate of Gonville and Caius College, Cambridge, he succeeded at St. Mary's, Primrose Hill, another well-known priest, the Rev. Percy Dearmer, and has continued and extended his work. Canon Duncan-Jones is the author of *Ordered Liberty in the Church of England* and also of a book on *Church Music*, on which subject he is recognized as an authority. His mission in this country is to lecture at the Berkeley Divinity School, at Middletown, Conn., on Christian Doctrine and Liturgies. On Septuagesima Sunday, Canon Duncan-Jones preached at the Cathedral at 11:00 A. M., and at Trinity Church, Boston, at 7:30 P. M. On the following day he gave two addresses before the regular meeting of the Massachusetts Clerical Association at Grace Church, Newton. At noon he addressed the clergy in the Church on the Intellectual Responsibility of the Christian Church, and after

luncheon he gave a second address, his subject being The Place of Music in Liturgical Worship.

BISHOP MURRAY TO SPEAK

The next meeting of the Clerical Association will take place in Trinity Church, Boston, on Monday, March 8th, and will be eagerly anticipated by the diocesan clergy, inasmuch as it will give them an opportunity of meeting Bishop Murray for the first time in his capacity as Presiding Bishop.

CONFERENCE AT TRINITY CHURCH

On Wednesday, February 3rd, at Trinity Church, Boston, a conference took place for such professional social workers throughout the diocese as belong to the Church. The conference took place in St. Andrew's Hall, and was presided over by Mr. Geoffrey R. Brackett, Ph.D., a vestryman of Trinity Church. A short service of intercessions for social workers was conducted in the church by the rector, the Rev. H. Knox Sherrill, the benediction being given by Bishop Slattery.

QUIET DAYS

A quiet day for the students at the Episcopal Theological School took place in St. John's Memorial Chapel, Cambridge, and a quiet hour for men and women is to be conducted at the Cathedral on February 26th.

WASHINGTON'S BIRTHDAY TO BE CELEBRATED

February 22d, Washington's birthday, is due to receive its full measure of solemnity, religious festivity, and jollification. At the Church of St. John the Evangelist, a retreat for men will be conducted by the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I. At the Church of the Advent a festival service for acolytes will be held under the auspices of the St. Vincent's Guild of that parish, the special preacher being the Rev. Maxwell Ganter, rector of St. John's Church, Portsmouth, N. H. The annual boys' athletic meet will be held at the Y.M.C.A. throughout the day, and at the same time another will be conducted at Grace Church, Lawrence, for parishes in that district.

BISHOP SLATTERY AND DR. EMPRINGHAM

Bishop Slattery commenting on the anti-prohibition statement of Dr. Empringham, said:

"I am not in sympathy with Dr. Empringham's statement, and I am sure that many other members of the Episcopal Church agree that the present law should be given every chance to prove itself. Experience does not seem to indicate that the introduction of light wines and beers would lead either to better law enforcement or to greater sobriety. General Andrews should be given loyal support in his efforts to enforce the law."

BISHOP OF LONDON TO VISIT BOSTON

The Church population and, for that matter, the population of Boston as a whole, have been promised at treat during the coming October, when they will have an opportunity of seeing and hearing the Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, D.D., Lord Bishop of London. The Department of Religious Education of the National Council in administration of a fund known as the Tur-

ner Legacy for providing for college students a series of talks on Christian Faith, has invited the Bishop to visit this country next autumn for this purpose and he has accepted and promised to visit certain American universities during October and November. In carrying out this program, the Bishop will preach at Harvard on the morning of Sunday, October 17th, and in the evening in the Cathedral.

DIOCESAN NOTES

On Septuagesima Sunday, January 31st, the Rev. R. G. Preston, who had served as assistant at St. Stephen's Church, Lynn, for over two years said farewell to the parish, previous to taking up his new work in Needham, the following day.

Plans have been made for a series of special musical services on the Friday evenings during Lent in the Cathedral at 8:00 P. M., under the direction of Mr. Arthur M. Phelps, organist and director of the choirs.

CONSECRATION OF EMMANUEL CHURCH, BRISTOL, VA.

BRISTOL, VA.—On the afternoon of Sunday, January 24th, Emmanuel Church was consecrated by the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia. At the opening of the service, the Bishop was met at the door of the church by the rector, the Rev. Albert C. Tebeau, and the members of the vestry. After the invocation and the opening sentences, the instrument of dedication was read by Col. S. V. Fulkerson on behalf of the trustees. The Bishop then offered prayers, after which the sentence of consecration was read for the Bishop by the Rev. Mr. Tebeau. Bishop Jett made a brief address, after which the Rev. Beverley M. Boyd, rector of St. Thomas' Church, Abingdon, preached the sermon. Bishop Jett celebrated the Holy Communion, assisted by the rector.

An exceptional point in this connection is the fact that there are two separate towns, Bristol, Va., and Bristol, Tenn., separated by State Street, along the center of which runs the state line. A number of years ago the Bishop of Tennessee relinquished to the Bishop of Southern Virginia episcopal authority over the members of Emmanuel Church who might live on the Tennessee side of the state line, as a number of them do, the church itself being located on the Virginia side. The rector is canonically a member of the Diocese of Southwestern Virginia, which in 1919 separated from the Diocese of Southern Virginia.

MISSION CONCLUDED AT ROANOKE

ROANOKE, VA.—The mission held at St. Peter's Church, Roanoke, was closed with the evening service of Friday, January 29th, and while the tangible results are not yet fully apparent the layman in charge of the mission, Mr. A. C. Bussingham, feels that much good was accomplished through the excellent preaching of the Rev. Pembroke Waller Reed, who ably assisted Mr. Bussingham. The average attendance was about seventy-seven, which is a good record considering the location of St. Peter's and the normal size of the congregation. Mr. Reed, rector of Christ Church, Richmond, has formerly served charges in several northern and western cities. He closed the mission with a "personal consecration" service, at the end of which Mr. Bussingham, on behalf of the congregation, presented him with a handsome Bible.

Dr. Empringham's Statement on Prohibition Rouses New York

City and Nation Stirred by his Sensational Demands in Name of Temperance Society

The Living Church News Bureau
New York, February 5, 1926

A SENSATIONAL DEMAND FOR THE MODIFICATION of the Volstead act, made by the Rev. James Empringham, D.D., on behalf of the Church Temperance Society, of which he is national secretary, has set the whole nation to discussing anew the status of prohibition in this country.

The Church Temperance Society is a national, but not official, organization of the Church with its headquarters in this city. There was recently sent out to its members a questionnaire asking their opinions as to the value of the Volstead act as affecting temperance. Through this some twenty thousand were interrogated. The result was announced at a meeting held in the Town Hall on Monday afternoon, February 1st. It showed that the members of the Society are overwhelmingly in favor of a modification of the Volstead act and that most of them are of the opinion that prohibition has undone the fifty years of work of the temperance movement. The announcement was made by the Rev. Dr. Empringham, who stated that he had been appealed to from both American and foreign sources to withhold the result of the questionnaire from the public. Dr. Empringham predicted that the society would now make an active campaign for the modification of the Volstead law.

At its annual meeting in January, the Church Temperance Society elected as its president, the Rev. Dr. G. A. Carstensen, rector of Holy Rood Church, New York, in succession to the Rev. James V. Chalmers. Dr. Carstensen has stated that he will not accept the office unless the work of the society is to be in accord with the principles of the Social Service Commission of the Church.

The patron of the society is Bishop Talbot. Bishops Ward, Weller, and Thurston are honorary vice-presidents, and among the official vice-presidents are Bishops Garland, Acheson, Tyler, Griswold, Stevens, Remington, Touret, Howden, Winchester, Parsons, and Vincent.

The New York papers of this morning present an array of personal opinions on the subjects of prohibition, temperance, and the importance of the questionnaire, secured from bishops and other clergy of our Church throughout the country. One such comment seems especially worth quoting. The Bishop of Pittsburgh, the Rt. Rev. Alexander Mann, D.D., states his opinion as follows: "The fact that every bootlegger (or so I believe) would vote for the continuation of the Volstead law, if he were asked his opinion, is proof that it is not a good law. Personally, I did not believe in the eighteenth amendment, and I think the Volstead law is a bad law. Prohibition cannot possibly be enforced. The law is resented by the many persons, good and bad, who feel it an infringement. Understand me plainly—I do not believe in breaking any law. I believe in keeping the law, once it is passed, but do believe that bad laws should be modified."

Apart from the medley of conflicting voices of the moment, it appears that the

Church Temperance Society has made a contribution toward solving this perplexing national problem by thus placing it before religious leaders and not leaving it entirely to the politicians of the country.

FUND TO BE RESUMED

The Bishop of New York announced on Tuesday last that a second intensive effort to raise the full amount necessary to complete the Cathedral of St. John the Divine would be made from April 15th to 30th. About ten millions have been raised in pledges and cash and there remains the sum of five millions to be secured. The remarkable success attending the campaign of last year leads the directors of the Cathedral construction committee to make this additional effort and thereby remove forever the problem of financing the great venture.

CATHEDRAL NOTES

At the same meeting at which he announced the early resumption of the Cathedral campaign, Bishop Manning stated that the trustees have authorized the architect to proceed at once with the working drawings of the north transept, which the women are building.

Prince Aage of Denmark and his sister-in-law, Princess Viggo, formerly Miss Eleanor Green of New York, presented yesterday (Thursday, February 4th) a Danish Bible for the Chapel of St. Ansgarius, the Danish chapel, at the Cathedral. The presentation was made through Bishop Manning at the home of Miss Sarah Cooper Hewitt. The Bible, which was the gift of Archbishop Ostenfeld of Denmark, is the second contribution to the Cathedral from a foreign country. A few weeks ago the French Ambassador, M. Daeschner, presented a large Sèvres vase, a gift from the French Government.

A tentative design for the window in the sports bay of the Cathedral has been submitted by the architect, Mr. Cram. It consists of two panels, 6 x 18 feet, surmounted by a rose design 7 x 7 feet. In the panels are depicted the following sports: polo, golf, tennis, baseball, horse-racing, rowing, track and field, football, steeple-chasing, cycling, basketball, handball, swimming, gymnastics, yachting, bowling, billiards, skating, hockey, soccer, fencing, wrestling, pole vaulting, boxing, trap-shooting, and motor-boating.

BISHOP'S DEVOTIONAL MEETING FOR CLERGY

The Bishop has invited the clergy of the Diocese to meet with him at the Cathedral on Monday, February 15th, for "prayer and conference" in a corporate preparation for Lent. At 11:30 intercessions will be offered, followed by an address by Bishop Manning. After luncheon is scheduled a conference on The Pastoral Relationship.

ILLNESS OF MR. GORHAM

The many friends of Mr. Edwin S. Gorham, the bookdealer and publisher, and one of the best known laymen in the Church, will regret to learn that he is seriously ill. Mr. Gorham has been confined to a New York hospital for the past two weeks, receiving treatment preparatory to undergoing an operation.

LENENT PREACHERS AT THE TRANSFIGURATION

At the Church of the Transfiguration the scheduled list of Lenten preachers is as

follows: Ash Wednesday through Friday, the rector, the Rev. Dr. Ray; first week of Lent, the Rev. Dr. Vernon of St. Mark's, Philadelphia; second week, the Rt. Rev. Dr. Maxon, Bishop Coadjutor of Tennessee; third week, the Rt. Rev. Dr. Fiske, Bishop of Central New York; fourth week, Fr. Burton, S.S.J.E.; Passion Week, Fr. Hughson, O.H.C.; Holy Week, including the Three Hours' Service, Fr. Huntington, O.H.C.

NEW SOCIAL SERVICE DIRECTOR

Appointment has been announced from the headquarters of the New York Protestant Episcopal City Mission Society of Miss Grace M. Robson to succeed Miss Ethel Chalkley Taylor as director of the social service staff of that organization.

To her new post Miss Robson brings unusually comprehensive experience and training. Immediately prior to her appointment to the City Mission staff, she was for five years superintendent of Clinton Farms, the New Jersey state reformatory for women. Previous to her activities as superintendent, she practised as a resident nurse at Clinton Farms for four years, and assisted with the pioneer work of that institution. Early in the War she was a nurse with the Buffalo Infant Welfare Public Health Nurses' Association, supervising an infant welfare station on clinic days and making family visits during the intervening time to teach child hygiene and formula-making to mothers.

Another important phase of the social service work at 38 Bleecker Street has, for many years, been ministering to the homeless and destitute men of the Bowery.

This work was commenced more than ninety years ago and has been carried on unceasingly since that time. To this activity, the late Bishop Henry Codman Potter gave much thought and support. Herman Meyers, member of the present staff of the Society, has for forty-nine years worked among this particularly difficult group. To increase the scope of the service, Miss Robson's department is rapidly proving a valuable addition to the work which Mr. Meyers and the Society's chaplains have for years been conducting, since it will enable the Society to extend the hand of Christian friendliness not only to the patient and prisoner while either is in confinement, but to help him to get on his feet when he comes back into active relation with his responsibilities.

In this connection the Social Service Department of the City Mission Society has at its command the Goodwill Shops where handicapped labor is given an opportunity to work at a living wage until it is ready for something better. Then help is given in finding a job.

Another and quite as interesting a phase of the Social Service ministration conducted from 38 Bleecker Street is the Family Court work for all non-Roman, non-Jewish cases referred from the Court of Domestic Relations. For the present Miss Robson herself, with the help of Angele Gulbeckjian of her staff and Katherine Auer is handling this phase of the work.

NEW YORK NEWS NOTES

The preacher at the noon-day services in Trinity Church during the week following Sexagesima Sunday is the Rev. A. S. Duncan-Jones, vicar of St. Mary's, Primrose Hill, London.

On Ash Wednesday the preacher at Trinity Church will be Bishop Manning; on Thursday, Bishop Lloyd; and on Friday, Dean Robbins of the Cathedral. The preacher for the first week in Lent is to be the Rev. Dr. Philemon F. Sturges, rec-

tor of Grace Church, Providence, R. I.

The Rev. Paul B. Bull, C.R., of Mirfield, England, will conduct a quiet day at the General Seminary on Thursday, February 11th.

By the will of the Late Mrs. Virginia Barrett Gibbs of Newport, R. I., Grace Church, New York, receives a bequest amounting to \$10,000.

HARRISON ROCKWELL.

Meetings and Conferences Held in Connection with Chicago Convention

Bishop Griswold Honored—Drive for New Church of the Advent—A Mission at Winnetka

The Living Church News Bureau
Chicago, February 6, 1926

MANY VALUABLE MEETINGS AND CONFERENCES in different departments of the Church's work were held in connection with the diocesan Convention this week. They began with the dinner held under the auspices of the Church Club at the Auditorium Hotel on Monday night (February 1st), which was attended by nearly 400 men and women. The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, presided. Bishop Murray was present, and was given a most enthusiastic welcome. The speakers were the Rev. Irvin H. Correll, D.D., for fifty-two years a missionary of the Church in Japan; the Rev. Norman B. Quigg, who made an address on rural work; and Dr. W. A. Maddox, president of Rockford College.

A large crowd attended the missionary mass meeting at the Church of the Epiphany on Tuesday night, the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, being the speaker.

Speaking at the conference on Church extension, the Rev. Laurence Fawcett, formerly of Shanghai University, now assistant at St. James's Church, Chicago, said:

"There is grave possibility of a Russian-Chinese alliance for political purposes, growing out of the present unsettled conditions in China. This results primarily from the fact that Russia is not popular with other European powers and that China feels that such nations will not give her grievances a fair hearing.

"America, by a policy of friendliness, maintained for many years, has won the confidence of China, so that she has it in her power to wean China away from a dangerous combination with Russia. It is exceedingly doubtful of America will be able to accomplish this, however, because of the great ignorance of the possibilities of friendship toward the Chinese nation in America."

DIOCESAN CONFERENCES

One of the most largely attended of the conferences was that on religious education. The Rev. John W. Suter, Jr., secretary of the national Department of Religious Education, spoke very emphatically of the need of our Church schools being brought up to date. Even now, he said, too many of our schools are following the methods of a generation ago.

BISHOP GRISWOLD HONORED

For nearly three months, the Suffragan Bishop has been compelled because of ill health to withdraw from his work. He returned last week after a rest in the South, and was warmly welcomed by the Bishop and clergy at a special service and luncheon in his honor at St. Chrysostom's Church on Monday, February 1st. The Rt. Rev. Sheldon M. Griswold, D.D., has just

celebrated his sixty-fifth birthday, the twenty-third anniversary of his consecration to the episcopate, and the ninth anniversary of his coming to this diocese—all occurring on the same date. The service on Monday was the Holy Eucharist, and the clergy composed the choir. At the luncheon the Bishop of the Diocese presided, and made a very happy speech. Other speeches of congratulation were made, and a purse of gold was given Bishop Griswold from the clergy, as an expression of their love and devotion.

DRIVE FOR A NEW CHURCH OF THE ADVENT

The Church of the Advent, at the corner of Logan Blvd. and North Francisco St., the Rev. Gerald G. Moore, rector, has long outgrown its quarters, and on February 5th began an intensive drive for a building fund of \$120,000 for a new church. There is now in hand \$18,000 of a building fund, subscribed since the coming of Fr. Moore. It is expected that building will commence by June 1st. The new church, which will include the present chapel and parish house, will be of Bedford stone, and will accommodate 500. There will be a high basement without columns, making a large open space for the organizations. Messrs. Mundie and Jensen are the architects.

SUCCESSFUL MISSION AT WINNETKA

The preaching mission conducted by the Rev. Franklyn Cole Sherman, executive secretary of the American Guild of Health, at Christ Church, Winnetka, last week was most successful. This suburban church was filled both morning and evening on the opening of the mission on Sunday, January 24th, and during the week the services in the chapel and the parish house were attended by good congregations. Mr. Sherman's mission had a profound effect upon the whole community. His methods were educational and were based upon the emphasis of God as the root and basis of all life. The interest of the men of Winnetka in the mission was even greater and more sustained than that of the women. Mr. Sherman also spoke to the men at a special dinner. The physicians of the town, who were disposed to be skeptical of such efforts, were completely won over by Mr. Sherman, and held a private conference with him at the Indian Hill Club.

LOCAL CLERGY ON THE PROHIBITION ISSUE

Great interest is being shown here as everywhere in the statement expressed by the Rev. James Empringham of the Church Temperance Society on the failure of prohibition and the desirability of amending the Volstead Act. The opinion of the clergy and leading laymen of the Church in Chicago is not unanimous for the act, as evidenced in their statements in the city press. All are agreed that as loyal citizens we must keep and help enforce the law, but all are not agreed as to the rightness, the wisdom, or the workability of the present law.

THE CATHEDRAL LEAGUE

At the annual meeting of the Cathedral League on January 22nd, the former officers were reelected. During the past year the League promoted the observance of Cathedral Sunday, as appointed by the Bishop and Council, and also sent out more than 13,000 cards containing a Cathedral Catechism and League prayer for distribution to the children in the Church schools of the diocese. The total membership of the League is just 400, 60 new members having been added during the year.

H. B. GWYN.

PHILADELPHIA IS PREPARING FOR LENT

Dr. Duncan-Jones to Return—Curate of St. Luke's, Germantown, Resigns

PHILADELPHIA, PA.—Preparations for Lent are well under way. The arrangements for the regular noon-day services have been made and the list of preachers will shortly be made public. On Monday, February 15th, comes the Pre-Lenten Day for the clergy. The Bishop of the Diocese will celebrate the Holy Eucharist and make an address in the Church of the Holy Trinity at eleven o'clock. Bishop DuMoulin, rector of the Church of the Saviour, will make the devotional address at twelve o'clock. At one o'clock the clergy will lunch in the Church House. At the luncheon the addresses will be made by Bishop Moulton of Utah, who is helping Bishop Garland with the confirmations through Lent, and by the Rev. Dr. Joseph Fort Newton, who was recently made deacon and appointed to the charge of St. Paul's, Overbrook. On Ash Wednesday at the parish house of the Church of the Holy Trinity a devotional address will be made to the members of the Woman's Auxiliary by Dr. Sturgis of the National Council on the subject of Prayer as Power.

The Rev. Dr. A. S. Duncan-Jones, of London, special lecturer at the Berkeley Divinity School this year, who made so notable an address to the clergy a few weeks ago about conditions in the Church of England, is to be the guest of the Church in Philadelphia a second time. He will be the speaker at the February meeting of the Church Club, and has chosen for his subject The International Opportunity of Christianity.

The Rev. W. R. McKee, one of the curates of St. Luke's Church, Germantown, has resigned his curacy and goes to the General Theological Seminary to take up some special courses of study.

GILBERT PEMBER.

A MISSION TO BOHEMIANS

SAYVILLE, L. I.—On Saturday evening, January 30th, St. John's Mission, Bohemia, Long Island, had a benediction service in its new and attractive building to be known as the John Huss Memorial Parish House. The mission, in a large and growing settlement of Bohemians, has been especially active under the rector of St. Ann's Church, Sayville, the Rev. Joseph H. Bond, resulting in the parish house and church services so crowded as to make imperative a new and larger church. As soon as the small remaining indebtedness on the parish house is paid off, the building of the larger church will be undertaken.

DUTY OF CHURCH TO
DEMAND TRUE FACTS

Bishop Stires Stresses Need for Church
Interest in Social Problems

BROOKLYN, N. Y.—“The Church must take the most sympathetic interest in all the questions which seriously affect social welfare,” declared the Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island, addressing a mass meeting under the auspices of the Diocesan Social Service Commission, held at the Church of the Holy Trinity, this city, January 28th. In spite of the fact that it was the coldest night of the winter, a large company of people was present, evidently interested in the problems and opportunities for social service in the city of Brooklyn.

“The Social Service Commission of the Diocese of Long Island is organized to give definite expression to the social conscience of the Church. Its duty is to proclaim a human brotherhood, resting upon our faith in God as the Father of us all, and to emphasize the principles of brotherhood. Its duty is, further, to encourage the organization of agencies through which these principles may be made effective, and to assist in the preparation of programs for the definite improvement of the conditions under which human beings live and work.

“It is not the duty of the Social Service Commission to engage actively in these enterprises or to carry out the details of the programs. Particularly it is not the duty of the Social Service Commission to become too deeply drawn into problems of legislation and those questions in which there is abundant room for honest difference of opinion.

“The Church must take the trouble to obtain, at whatever cost, accurate information, in order that we may not be justly condemned for premature and false conclusions. We must patiently hear both sides in great controversies, but we must avoid being too patient when thousands of people are experiencing hunger and cold and other suffering.

“Perhaps this statement brings to the mind of some of you the present long and most distressing coal strike,” continued the Bishop. “I am not one of the wise persons who know what is the exact truth in this present situation, what is exact justice, and what method of solution should long ago have been applied. One observation, however, I desire to make with all possible emphasis. I am convinced that this intolerable situation could not have continued so long if the general public knew all the essential facts and were in a position to judge between the arguments presented by each side. In a country which boasts of a powerful and intelligent public press, it should be possible to present all the essential facts without undue bias, that an intelligent and effective public opinion could make itself felt where conferences have failed, between those who justly or unjustly are somewhat generally regarded as extremists. Let us have the facts and the American people will not go far astray in reaching a just judgment.

“It is not the duty of the Church, under these conditions, to say which side is at fault, for we have not adequate knowledge for rendering a verdict. It is the duty of the Church, however, to demand the facts, to ask that we may know the whole truth in order that the Christian conscience of the country, thoroughly informed, may make itself effective. In every diocese of our Church, the Social Service Commission should long ago have demanded the essential facts as presented by both sides, in order that an intelligent public opinion might make itself felt.

“This example sufficiently indicates

what the proper place of the Social Service Commission should be . . . We are conscious that our chief responsibility before Christ is not that we shall be able to make hair splitting distinctions in theological definition, but that we shall demonstrate what our faith in Christ has inspired us to do for Christ's people. We hear Him say: ‘I was sick; I was poor; I was imprisoned, I was friendless. Inasmuch as ye ministered unto one of the least of these my brethren, ye ministered unto Me.’”

CENTRAL NEW YORK
PLEDGES QUOTA

UTICA, N. Y.—Reports from 145 active parishes and missions made at the Council meeting on January 13th, indicated that \$125,000 had been pledged towards the quota of \$140,000 for the Diocese of Central New York. In view of this fact, and with the confident expectation that parishes and missions which had not pledged their full quotas would later make a special effort to raise all or larger part of the deficiency, the Council pledged to the National Church the full amount of the budget quota assigned to the diocese.

DR. BLOCK LEAVES ROANOKE

ROANOKE, VA.—The members of St. John's Church, Roanoke, and citizens generally received a most unwelcomed surprise when the Rev. Karl M. Block, D.D., rector of St. John's, recently announced his resignation, to take effect March 15th. While it was known that he had had under consideration for some months a call to St. Michael's Church, St. Louis, it had been earnestly hoped that he would be persuaded to decline this and remain in Roanoke. Dr. Block came to St. John's in November, 1920, and the parish has made a wonderful advance in every way during his rectorship, perhaps one of the most notable achievements being the erection of the handsome parish house, which is generally conceded to be one of the best buildings of its kind in the South.

In the little more than five years of his residence in Roanoke, Dr. Block has made his way into the hearts and lives not only of the members of his congregation but of men and women of every denomination in the city. He has been for two years president of the Ministers' Conference. He is president of the local branch of the Children's Home Society, a member of the Kiwanis Club, and associated with practically every important charitable and civic movement undertaken in Roanoke in the past five years. Two of his interesting activities are his Bible classes for men and women. Both of these are open to the general public, and the membership of the men's Bible class is made up of as many from other churches and other denominations as from St. John's.

The Diocese will also lose one of its most valuable assets. He has been, during a large part of his ministry here, a member of the Executive Board, and for some time was chairman of the Board's Department of Religious Education. He is now doing an especially valuable work as the secretary of that department. In the General Convention at Portland in 1922 and that at New Orleans in 1925, Dr. Block was one of the deputies from this Diocese.

During the past year or two he has been serving as one of the associate secretaries of the Field Department of the National Council. He is also a member of the Commission on Religious Education

of the Province of Washington. One of his chief interests is work among young people, especially those attending boarding schools and colleges, and for a long time he has conducted a department of young people's work in the *Southern Churchman*.

With Dr. Block will go the very deep

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regret of the people of Roanoke at his departure, their sincere affection for him and for his family, and their warm congratulations to the congregation of St. Michael's Church, St. Louis, and the members of the Diocese of Missouri.

CORNERSTONE LAID AT ALEXANDRIA

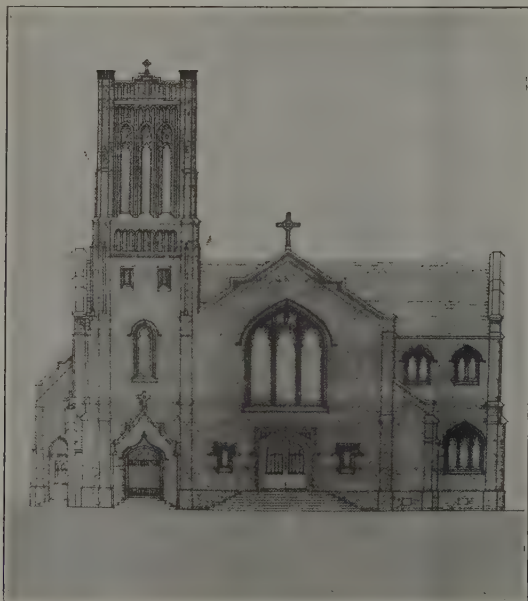
ALEXANDRIA, LA.—Impressive ceremonies marked the laying of the corner-stone on January 27th, of St. James' Church, Alexandria, now in process of erection. The Council of the Diocese, which was then in session, attended the service in a body, as did the Woman's Auxiliary.

The Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, officiated, assisted by the rector, the Rev. William Slack, the

St. James' parish is one of the oldest in the Diocese, dating from 1842, and has had a notable history. The first church was burned during the Civil War; the second, built in 1871, was destroyed by a tornado in 1872. The present St. James' Church, which will be dismantled on the completion of the new edifice, has served the congregation since 1874. This parish is now the third largest in the Diocese, outside of the city of New Orleans. Under the able leadership of the Rev. Mr. Slack, it is growing rapidly.

CHURCH CATCHES FIRE

MOUNTOUR FALLS, N. Y.—St. Paul's Church, Mountour Falls, had a fire on the night of February 2d. The fire seemed to have started from the cellar in a pile



ST. JAMES' CHURCH, ALEXANDRIA, LA.

president of the standing committee, the Rev. Dr. R. S. Coupland, and the secretary of the Diocese, the Rev. S. L. Vail. The Bishop, in a deeply stirring address, spoke of the symbolism of Christian churches, saying that in them we find embodied all the highest hopes of humanity.

Of peculiar significance is the fact that the cornerstone was presented by the Young People's Service League of St. James' parish, and bears the name of that organization inscribed upon it.

The site of the new church is one of the best in a rapidly growing new section of the city, with a frontage of 142 feet and a depth of 232 feet. The church is the first of a large plant, including parish house and rectory, and when completed will represent an expenditure of \$102,350, exclusive of the windows and the furniture.

The building, designed by the rector, is modified English Gothic, cruciform in shape, built of brick with trimmings of Bedford stone, with a seating capacity of 600, and 125 additional provided for in the gently sloping clerestory gallery. The scheme of the windows sets forth the life of St. James as touched by the Master, and the clerestory illustrates the continuation of the Incarnation in and through the Church. The walls of the church will be tinted ivory, and the wood-work walnut.

of ashes left from the Sunday service. Owing to the fact that there was no wind and that a passerby saw the smoke and reported it to the fire company, the damage was small. It is hoped that it will be all covered by the insurance.

ST. THOMAS' CHURCH, ABINGDON, VA.

ABINGDON, VA.—Good progress is being made on the new building being erected by the congregation at St. Thomas' Church, Abingdon, to replace the one which was burned shortly after Christmas. The outside walls and roof have already been completed, and the building, which is of native limestone, already gives evidence that it will be of unusual beauty and attractiveness.

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BISHOP OF LONDON'S VISIT

VICTORIA, B. C.—The Bishop of London, the Rt. Rev. Arthur Foley Winnington Ingram, while visiting Canada next summer, will lay the foundation stone of the new Cathedral at Victoria.

The proposed visit of the Bishop of London to Canada and the United States was announced last October, when it was stated that Bishop Ingram would deliver addresses in a number of American universities and would spend a summer holiday in Canada, where he would also give addresses.

Later the Bishop will visit the Far East and Ceylon.

FR. STAUNTON BEGINS WORK IN SEATTLE

SEATTLE, WASH.—St. Michael's Mission, St. Mark's Parish, Seattle, is beginning a new period of its life. It has never before had a vicar of its own, but now the Rev. John A. Staunton, for nearly twenty-five years a missionary in the Philippine Islands, has accepted the position of priest-in-charge under the Rev. Dr. McLauchlan and intends to work the place intensively. For the present Fr. Staunton and Mrs. Staunton are living at a distance from the chapel, but early in the year he expects to occupy one of the mission's houses adjoining the chapel. There are three of these houses; the second will be the home of three of Fr. Staunton's former assistants, who have come from New York to aid him, and it is purposed to use the third house for guilds, instruction classes, and similar work.

The three ladies who have come to help are Miss Florence Clarkson, Miss Blanche E. L. Masse, and Miss Marion N. T. Carter. The houses, and in part the missionary work which will be carried on in and from them, will be financed in the absence of other available revenue by the secular work which these ladies will pursue in Seattle, as neither they nor Fr. Staunton are receiving any salary from the Church.

COLLEGE HEADS APPROVE NECESSARY WORK

ANNANDALE, N. Y.—The Association of Church College Executives, after mutual consultation, has unanimously approved and endorsed the following endeavors which are proposed in the following colleges.

The endeavor to underwrite the deficit at St. Stephen's College, which amounts to \$40,000 a year, and to pay off the \$100,000 debt at this college. During the past seven years it has been necessary for St. Stephen's completely to remodel its plant, including the building of a gymnasium, a scientific laboratories building, and two dormitories. These have been completed at a cost of \$750,000, and the college is now physically equipped for the next five years at least. This necessity, has, however, prevented an endeavor for proper endowment. The other colleges have secured large endowment funds, but St. Stephen's has secured none, and is today very little better endowed than it was before the War, although expenses have more than doubled. It was recognized that this is probably the most urgent need in any of the Church colleges at the present time.

At Kenyon College, Ascension Hall must be enlarged, at a cost of \$75,000, in order to provide absolutely necessary class-

rooms. It is also necessary that proper equipment for feeding the student body be provided. The present commons building is utterly inadequate. The cost of a new one will be \$225,000. The total necessary at Kenyon College for new building is \$300,000.

At Trinity College, it is necessary that a new gymnasium be erected at a cost of \$150,000. It is also necessary in the near future that a chemistry laboratory building be erected at a cost of \$300,000. The total need within the next three years at Trinity for building purposes is \$450,000.

At Hobart College, additional classrooms must be added to Cox Hall at an estimated cost of \$40,000. The library reading room, which has only forty-eight places for a student population of 400, must be enlarged at a cost of \$100,000. A new hot water heating plant must be installed, to cost \$10,000. The total need for building at Hobart is therefore \$150,000.

The needs of the University of the South have not been submitted as yet to the Association.

The presidents of Hobart, Kenyon, St. Stephen's, and the University of the South join in recommending these projects to the Church as absolutely essential during the next three years.

BISHOP MANNING TO ADDRESS YOUNG PEOPLE

NEW YORK, N. Y.—A series of talks for young people, under the auspices of the National Church Club for Women, will be given by Bishop Manning on Thursdays during Lent, in Saint Thomas' Church, New York, at five o'clock. The subjects will be:

February 18th. What is the Use of Going to Church?

February 25th. How Shall We Keep Sunday in This Twentieth Century?

March 4th. The Meaning of Marriage.

March 11th. On Choosing a Calling in Life.

March 25th. The Sacraments: What Is Their Relation to Everyday Life?

This course is designed especially for young men and women, bordering on maturity, and for young married people.

TESTIMONIAL TO DEAN LAINE

PORTLAND, ME.—A testimonial dinner was tendered to the Very Rev. Edmund Randolph Laine, Jr., dean of St. Luke's Cathedral, Portland, on January 30th at the Falmouth Hotel in Portland, by the officers of the 240th Artillery, Maine National Guard, of which he has been chaplain for four years, and by a group of the Protestant ministers of the city and a group of laymen inside and outside of the Church. Colonel George E. Fogg, commander of the 240th Artillery, was the toastmaster, and there were speeches by the Hon. Neal Allen of the Portland city council, the Rev. Henry Stiles Bradley, D.D., pastor of State Street Congregational Church, the Rev. Canon Ernest A. Pressey, of Trinity Church, Mr. Edmund H. McDonald, secretary of the Portland chamber of commerce, the Rev. William H. Jones, D.D., of Immanuel Baptist Church, representing the Portland Church Federation, Col. John B. Keating, British Consul, the Rev. Morris H. Turk, D.D., pastor of the Williston Congregational Church, representatives of the Rotary, the Kiwanis, the Lions, and the Civitan Clubs, and the Rev. Lauriston Castleman, curate of St. Luke's Cathedral.



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SALT LAKE CITY, UTAH—The Missionary Districts of Utah and Nevada, through their respective Convocations, have adopted resolutions asking their parishes and missions to raise the national budget apportionment without recourse to the children's Lenten offering, this offering to be used for the advance work of the Church instead of the deficit.

"Of course," writes the secretary of the Province of the Pacific, the Rev. Hoyt E. Henriques, "it cannot be so offered until we find out how the budget payments come out, but we are bending every effort to stir up the delinquent parishes and missions, so that we may be well over the top at the end of the year." One Utah mission has voluntarily increased its assessment ten percent, which might be possible to many other parishes and missions throughout the country.

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NEW YORK CITY—Churchmen familiar for many years with the Church book house of Edwin S. Gorham in New York, will be interested in learning that the business so long under the personal management of Mr. Gorham was incorporated in January, when officers were chosen as follows: Edwin S. Gorham, president and treasurer; Edwin S. Gorham, Jr., vice-president; Alice A. Russell, secretary.

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YOUNG PEOPLE CONDUCT SERVICE

BURLINGTON, VT.—On the evening of Sunday, January 31st, the Young People's Fellowship of St. Paul's Church, Burlington, took charge of the evening service. Two members of the Fellowship read the Lessons, a choir of twenty-seven young men and women took the place of the regular vested choir, and three members of the Fellowship, Harold F. Wilson, Harvey Butterfield, and Emory C. Mower, gave short addresses on the young people's work. Members of the society also acted as ushers and crucifer for the occasion.

NEW YORK CATHOLIC CLUB MEETS

NEW YORK, N. Y.—The Rt. Rev. Robert E. Campbell, Bishop of Liberia, pontificated at the Mass preceding the annual meeting of the New York Catholic Club in St. Luke's Chapel, Trinity Parish, on January 26th. The celebrant was the Rev. Frank Nikel, while the Bishop was attended by Frs. Hughson, O.H.C., and T. J. Williams, as deacons of honor.

The meditation was given by the Rev. Prof. Loring W. Batten, S.T.D., of the General Theological Seminary. The Rev. Alfred Newberry read a paper entitled The Church and Christian Social Service. Bishop Campbell made a very brief address. Three priests were elected to membership, and all the officers were reelected.

The chairmen of Standing Committees were changed as follows:

Executive: The Rev. Wm. Pitt McCune, Ph.D.
Admissions: The Rev. Edward F. Hooper.
Program: The Rev. Prof. Frank Gavin, Th.D.
Information: The Rev. Robert F. Lau, S.T.D.
The Rev. Prof. Edmunds and the Rev. Fr. Burnett were reelected to the Council. The Rev. Prof. Edmunds was reelected to the Executive Program of the Central Conference

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A cable of sympathy upon the death of his Eminence, Cardinal Mercier, was sent to the King of the Belgians. Also a committee was appointed to arrange if possible for a Solemn Mass of Requiem for the late Cardinal under the auspices of the Club.

PREACHES AT HARVARD

CAMBRIDGE, MASS.—During the first week of the term in 1926, the Ven. Archdeacon Armitage, rector of St. Paul's Church, Halifax, N.S., took charge of the religious services at Harvard University. On the Sunday, the Archdeacon preached on Christianity in Christ, and during the week days conducted morning services, taking for his addresses the general subject, Visions that Transform Life.

CORNERSTONE LAID AT HOT SPRINGS

HOT SPRINGS, ARK.—On Thursday, January 21st, the congregation of St. Luke's Church, Hot Springs, witnessed the laying of the cornerstone of the church now being built to replace the one destroyed by tornado on September 19, 1924. The stone was laid with fitting ceremony by the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, assisted by the Rev. A. E. Lyman-Wheaton, rector of St. Paul's Church, Newport, and the Rev. Charles F. Collins, rector of St. Luke's.

The new building, of modern Gothic type, is being erected on the site of the old church erected in 1889, and will consist of a parish house under-croft and church in one unit. In the under-croft will be the Anna Cockburn Memorial room for the Woman's Auxiliary and the Men's Church. Club room with other necessary parish rooms. The seating capacity of the church, which is cruciform, is 400. Main entrances into both under-croft and church will be through the tower at the center of the west wall. A special feature in connection with entrance into the church is a concrete walk, without steps, leading directly from the sidewalk into the south transept, for the comfort and convenience of persons in wheel-chairs. The construction is of gray semi-matte brick with buff Algonite stone trimmings, and metal sash throughout. The cost of the building is approximately \$90,000, without furnishings. It is planned to have the building ready for worship about the first Sunday in June.

THE ORDER OF THE FLEUR DE LIS

NEW YORK, N. Y.—Monday, January 25th, Miss Helen Mower and Miss Dorothy Stanley addressed the clerics of the Diocese of Newark at East Orange at their luncheon, speaking on the Order of the Fleur de Lis, its development, expansion, and program.

Monday afternoon, a meeting for clergy and women was held at St. Mary's Church, Manhattanville. In the evening Miss Mower and Miss Stanley were present at the vigil and initiation held by the Vivien Chapter of St. Mary's, Manhattanville, and participated in the ritual. The Rev. Sidney T. Cooke of St. James' Church, New York, conducted the vigil.

On Tuesday Miss Mower and Miss Stanley instituted a new chapter of the Order at Grace Church, Nutley, N. J., to be known as the "Electa" Chapter. A

vigil, initiation, and coronation of the Queen, Miss Helen de Villerois, was held in the evening. In the afternoon Miss Mower and Miss Stanley addressed the Woman's Auxiliary of the parish, and explained to the members, many of whom were mothers of prospective members of the Fleur de Lis, the methods and policies of the Order of the Fleur de Lis, as an organization for the girls of the Church.

MISSISSIPPI CHURCHWOMEN MEET

MERIDIAN, MISS.—The Council of Churchwomen in the Diocese of Mississippi held its annual meeting in St. Paul's Church, Meridian, January 26th to 28th.

The quiet hour on Tuesday afternoon was led by Mrs. T. D. Bratton, Jackson, wife of the senior Bishop and formerly diocesan president of the Woman's Auxiliary. At the opening service that night, the Rt. Rev. Wm. Mercer Green, D.D., Bishop Coadjutor, introduced to the Council three of the clergy who have come into the diocese since the last Council, the Rev. Chas. F. Penniman, rector of St. Paul's, the Rev. Paul Williams, student pastor at the A. & M. College, and the Rev. Gordon M. Reese, rector of Holy Trinity Church, Vicksburg. Mr. Reese preached the Council sermon, a stirring challenge to grown folk to do their full duty toward the younger generation.

Bishop Green, assisted by Mr. Penniman, was the celebrant at the Corporate Communion service Wednesday morning. Routine business of the Council was followed by an address from Miss Margaret G. Weed, vice-president of the Executive Board of the Woman's Auxiliary and provincial president of women's organizations. Noonday prayers and a thanksgiving for Bishop Bratton's recovery were read by Mrs. Freeman Brougher, president of the Council. Mrs. Margaret Proctor Smith of Louisville, Ky., volunteer worker in the District of Hankow, gave the Council a vivid description of conditions in China.

The service Wednesday night was largely given over to the work with students. Addresses were made by Miss Mary Leslie Newton, dean of the diocesan school for girls, the Rev. Paul Williams, the Rev. Bradner J. Moore, for the state university, and Bishop Green speaking on behalf of the University of the South. The women of St. Paul's Church then gave a pageant.

Following the closing business session of the Woman's Auxiliary, Thursday morning the Council divided itself into a series of group conferences on various phases of woman's work. This conference plan was a new undertaking, but was so cordially welcomed that it will be conducted on a larger scale another year. After closing messages from Bishop Green and Miss Weed, the Council adjourned to meet next February in Grenada.

YOUNG PEOPLE MEET

CORNING, N. Y.—The conference of the Young People's Fellowship of the Diocese of Western New York, was held at Christ Church, Corning, on Friday, Saturday, and Sunday January 29th, 30th, and 31st. The meetings were well attended and the addresses by the young people of real merit. Bishop Brent was present on Sunday and celebrated at the Corporate Communion. He was also the preacher at the 10:30 service. There were seventy-six delegates from the Diocese present.

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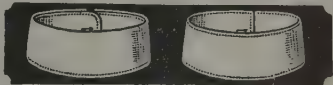
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DR. DAVIS HEADS EVALUATION COMMITTEE

BUFFALO, N. Y.—The Rev. Cameron J. Davis, D.D., of Trinity Church, Buffalo, has been appointed secretary of the Committee on Evaluation formed by action of the General Convention to make a complete survey of the work and organization of the National Council, with a view to determining the relative values of the various departments and mission fields, and to determine whether appropriations for them are correct. Bishop Fiske of Central New York is chairman of the committee.

DEATH OF WILLIAM P. GUNTHER

CHICAGO, ILL.—William P. Gunthorp, one of the pioneer law printers in Chicago, died early this month, and was buried from St. Luke's Church, Evanston, of which he was a member. He was the founder of the well known law printing firm of Gunthorp, Warren, and Co., and was in business at the time of the Chicago fire. While he lived in Austin he was very active in the work at Grace Church, Oak Park, serving on the vestry there for many years. For the last ten years he has lived in Evanston.

DAUGHTER OF NEW YORK PRIEST DIES

WILLARD, N. Y.—Miss Catherine Byron-Curtiss, daughter of the Rev. A. L. Byron-Curtiss, died in St. Luke's Hospital, New York, January 28th, following an operation for goiter. She was born in Rome, N. Y., August 28, 1906, and was baptized there, being confirmed and making her first communion in Willard, where her father is rector. She possessed a strong mentality in a weak body. She had suffered from and overcome six serious illnesses in her short life, yet had forged ahead in academic accomplishments until she graduated from St. Agatha's school New York last June. Previously she had passed the entrance examinations for Bryn Mawr, and won a \$500 scholarship.

The funeral was held from Zion church, Rome, January 30th, the rector, the Rev. Edmund Carhart, officiating. The body was taken to the church an hour previously, and her father celebrated a requiem Eucharist and administered the Sacrament to members of the family. The bearers were young men who, in their youth, had served her father at the altar at the old St. Joseph's mission church in Rome, where he was in charge nearly twenty years. Besides her parents, Miss Byron-Curtiss is survived by a sister, Helen, and a brother, Joseph.

DEATH OF THE REV. DR. HENRY C. SWENTZEL

BROOKLYN, N. Y.—The Rev. Henry Christian Swentzel, S.T.D., Litt.D., rector of St. Luke's, Brooklyn, died at the rectory, 528 Clinton Ave., on Septuagesima. He had been acutely ill for about six weeks with angina pectoris.

Dr. Swentzel was a graduate of Franklin and Marshall College, which conferred upon him the degrees of Doctor in Sacred Theology and Doctor in Literature. He was a graduate of the General Theological Seminary in the class of 1875 and was ordained deacon by Bishop Howe in 1875 and priest in 1876. He served in the Diocese of Central Pennsylvania (now Bethlehem) until his coming to St. Luke's in 1891.

Dr. Swentzel was President of the Standing Committee of the Diocese of Long Island, an honorary canon of the Cathedral of the Incarnation, and a member of the Cathedral chapter. He excelled as a preacher of force and intellectual power. His Churchmanship was solid and substantial. He was a deputy to General Convention in 1922.

The funeral, which consisted of the Burial Office followed by a requiem, was held at St. Luke's on February 3rd. Bishop Stires celebrated and pronounced a brief eulogy. Interment was in Greenwood Cemetery.

DEATH OF THE REV. HOMER WHITE

BURLINGTON, VT.—The Rev. Homer White, D.D., by many years the senior presbyter of the Diocese of Vermont, passed away January 19th at his residence in Randolph, where he had continued to live in his own home since his retirement from active ministry in 1902.

Of Pilgrim ancestry and a Vermonter by birth (in 1837) he came to the Church while teaching school in Wisconsin, at Kenosha, and was confirmed by Bishop Kemper. He returned to his native State and became a candidate for Holy Orders, and was the first man ordained by Bishop Bissell, in 1869. While in charge of the old parish at Enosburgh Center, Vt., he founded St. Matthew's, at the new railroad village at the Falls, and built the church there. He later served at Randolph and at Northfield, and always took a lively interest in Norwich University, located at the latter village.

Following the funeral service at St. John's Church, Randolph, the body was taken to Enosburgh Falls for burial after a service in St. Matthew's Church.

DEATH OF FRANK WOOD

PLYMOUTH, N. C.—The diocese of East Carolina has suffered a heavy loss through the death of one of its most prominent laymen, Mr. Frank Wood, of St. Paul's, Edenton, on January 26th.

Mr. Wood, a member of the Standing Committee, a deputy to the General Convention, and in other ways prominent in the work of the Church in his parish and diocese, was one of the most faithful communicants and largest contributors of the Church in East Carolina.

DEATH OF THOMAS H. WILLCOX

NORFOLK, VA.—The Diocese of Southern Virginia has sustained a severe loss in the death of the Hon. Thomas H. Willcox who, after a brief illness, passed away at his home in Norfolk, Tuesday, February 2d, in the sixty-seventh year of his age.

Judge Willcox was a leader in the political and commercial life of the state and of the city of Norfolk. He was intimately associated with various charitable and philanthropic movements. For many years he was a vestryman of St. Luke's Church, Norfolk. He has held the office of chancellor of the Diocese since 1913. He was a member of the diocesan Executive Board and was elected deputy to four General Conventions of the Church.

The funeral of Judge Willcox was held from St. Luke's Church, Norfolk, February 4th. The Rt. Rev. Beverley D. Tucker, D.D., officiated, assisted by the Rev. D. W.

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Howard, D.D., rector. In the chancel were also the Rev. William A. Brown, D.D., the Rev. H. H. Covington, D.D., and the Rev. E. Ruffin Jones. Burial was in Cedar Grove Cemetery, Norfolk.

NEWS IN BRIEF

CENTRAL NEW YORK—On January 17th, Bishop Coley dedicated the new parish house at Sherburne, and instituted the Rev. Oscar Meyer, Jr., as rector.—The Rev. Harold E. Sawyer, of Grace Church, Utica, was elected member of the diocesan Council at its recent meeting. He will fill out the term of the Rev. Henry C. Staunton, who has resigned.—A joint dinner meeting of the Girls' Friendly Society branches of Utica and vicinity was held in the Y. W. C. A., in Utica, on Monday, January 25th. There were over 400 in attendance, and there was much enthusiasm. The speakers were Bishop Fiske, Miss Dorothy Heddy, provincial secretary, Miss Mary Evans, of Rome, Mrs. Williams, diocesan field secretary, and Mr. Gay H. Brown.—A chapter of the Brotherhood of St. Andrew was instituted in St. John's Church, Johnson City, on January 10th, on the occasion of Bishop Fiske's visitation. A probationary chapter was organized in Grace Church, Elmira, and several other parishes are considering the revival of old chapters or the organization of new groups.—The annual report of the Church Periodical Club of the Diocese presents a story of activity under the leadership of Miss Florence Manning, diocesan correspondent.—In spite of most unfavorable weather, twenty-one women representing all five districts were present at the semi-annual meeting of the officers of the Woman's Auxiliary of the Diocese in Trinity Church, Syracuse, on January 29th. Reports were made for 1925 and showed as usual advances in all departments.—A branch of the Girls' Friendly Society has been inaugurated in the Church of the Good Shepherd, on the Tonawanda Reservation, through the efforts of Mrs. Charles F. Williams, field secretary of the society.—All Saints' Church, Fulton, is a residuary legatee in the will of Miss Nettie Nelson of that city. It is expected the parish will receive about \$50,000. One-half of the bequest is to be used for the erection of much needed new church and the other half for maintenance and upkeep.

CHICAGO—At the annual meeting of the Cathedral League on January 22d, the former officers were re-elected. During the past year the League promoted the observance of Cathedral Sunday, as appointed by the Bishop and Council, and also sent out more than 13,000 cards containing a Cathedral catechism and a prayer for distribution to the children of the Church schools of the Diocese. The total membership of the League is 400.

GEORGIA—With only four missions out of fifty-eight parishes and missions in the Diocese failing to make a report, the Field Department reports the amount of the pledges date as being \$27,428.28, on a total program of \$31,000. This assures the budget pledged by both the General Church and the Diocese of \$1,428 toward the advance work quotas of \$6,000. A special effort will be made toward the latter, which has been selected for the General Church as the new equipment of Luke's Hospital at Ponce, Porto Rico. 1,000 and 1,000 for diocesan advance work. The parishes and fourteen missions have pledged their full quota on both the budget and the advance quota, and three parishes and two missions have pledged their budget quotas. On the other hand some have failed to meet their budget obligation, only one of the colored missions being included in the last list.—"Social Service Sunday," the third after Epiphany, as requested by the Christian Social Service Department of the National Council, was recognized by all of the parishes in Savannah, either by having a Corporate Celebration of the Holy Communion or by special prayers and sermons.

HARRISBURG—A Feast of Lights pageant, given by the Rev. P. H. Ashton-Martin, rector of the church, was given on Sunday evening, January 24th, at Trinity Church, Shampers, Pa.

KENTUCKY—A pre-convention Institute was held in the Cathedral under the auspices of the Diocesan Board of Religious Education from January 18th to 24th, inclusive. A special interval service was held in the Cathedral on opening evening, with address by Bishop Odoec. Classes were held in the Cathedral each morning on World Peace Through the Power of Christ, conducted by Mrs. Herbert Butler, of Chicago, and in the late afternoon of each day by Dr. William C. Sturgis. The Church a Power for Christ in the

World. The Rev. E. S. White, of St. Louis, conducted a series of classes on Social Service. Institute closed on Sunday afternoon with a mass meeting in the Cathedral at which the Bishop of Delaware was the speaker. Immediately following the Institute service, a united meeting of all the local branches of the Y. P. S. L. was held, with supper, at which Bishop Cook of Delaware delivered an address.—The Louisville Clericus held its January meeting shortly before the meeting of the Diocesan Convention at the Cathedral House. The Rev. W. F. Renenberg, secretary of the Diocese, led the discussion on the Diocesan Convention, and a paper was read by the Rev. Arthur E. Gorter, priest-in-charge of St. Paul's Church, Jeffersonville, Ind., but canonically resident in the Diocese of Kentucky, on Diocesan Evangelism.

LONG ISLAND—The February meeting of the Brooklyn Clerical League was addressed by Mr. Louis H. Pink of the Brooklyn Chamber of Commerce, his subject being A University for Brooklyn.—The annual meeting of the Long Island branch of the Church School Service League was held on Sexagesima Sunday afternoon at St. Bartholomew's, Brooklyn, the Rev. Frank M. Townley, S.T.D., rector. Bishop Stires made the principal address.—Acolytes from the parishes and missions in the archdeaconry of Queens and Nassau were invited to a supper and a service at the Church of the Resurrection, Richmond Hill, the Rev. Arthur R. Cummings, rector, on January 27th. The sermon was by the Rev. Richard D. Pope, of the Church of the Advent, Westbury.—The Rev. Edward Mansfield McGuffey, for thirty-five years rector of St. James, Elmhurst, L. I., and the senior priest of the Diocese was presented by his vestry with a set of handsomely engrossed resolutions of congratulation and appreciation.

MASSACHUSETTS—Miss C. Gertrude Heywood, head of St. Margaret's School, Tokyo, was the guest of Massachusetts for four days, February 1st to the 4th, inclusive, and kept a series of engagements in parishes.—The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, will be in Massachusetts from February 19th to 25th, inclusive. One of his most important engagements will be with the men of four parishes in New Bedford on the morning of Washington's Birthday. The order of service includes an early communion service, followed by breakfast and an address at Grace Church and the parish house, the Rev. John M. Groton, rector.—On February 15th there will be an evening diocesan mis-

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meeting, primarily for business men, under the auspices of the Church League. The speaker will be Henry B. Dunham, a native Liberian who had his first introduction to modern life and education in Trinity Mission School, Monrovia. Mr. Dunham is a student in a college engineering course at present.—Miss Margaret Marston, the secretary for adult education of the Massachusetts Church Service League is conducting a class on Latin America, in St. Paul's Cathedral, with the purpose of training parish leaders in this missionary study topic for 1926.—The Diocese will have as guest for a large part of Lent the Rev. Palmer Romine Bowdish, M.D., of Northern Minnesota, who works with Ojibway Indians as priest and physician.—On March 7th, Bishop Murray will preach in Trinity Church, Emmanuel Church, and St. Paul's Cathedral, all in Boston. He will also address the Massachusetts Clerical Association at its regular monthly meeting on Monday, March 8th.

MILWAUKEE—St. Bartholomew's Church, Pewaukee, which is served from Nashotah House, Nashotah, has been reopened, and its congregation is earnestly trying to put it on a paying basis.

NEW JERSEY—For the sixth consecutive year, the Rev. H. A. Linwood Sadler, has been chosen leader of the Fellowship Bible Class for men which meets at the Y. M. C. A., Rahway. The general subject this year is The Mind of Jesus.

RHODE ISLAND—The fifteenth anniversary of Bishop Perry's consecration was observed on the Feast of the Epiphany, first by a celebration of the Holy Communion at St. John's Church, Providence, where he was consecrated, and in the afternoon, at the request of the standing committee, by a public reception at Bishop's House, attended by representatives from almost every parish and mission in the Diocese.—On January 11th the new parish house of St. Martin's Church, Providence, was opened with appropriate prayers by the rector, the Rev. Arthur L. Washburn. It might almost be called a Parish Palace, beautiful as it is and complete in all its appointments, not equalled anywhere in the country, unless it be by one of the great New York parishes.—The executive secretary of the Department of Religious Education, the Rev. Lester Bradner, Ph.D., has been working with untiring energy in the interests of the Church schools of the Diocese. Besides holding conferences every week for teachers of various grades at diocesan headquarters, he has established Teachers' Institutes, at Central Falls, Providence, and Newport.—Bishop Perry will hold a Quiet Day for the clergy in St. John's Church, Providence, on February 15th, the Monday before Ash Wednesday.—A tablet of Vermont marble will be placed in Trinity Church, Newport, in memory of LeRoy King and George Gordon King, brothers, and both senior wardens in succession of Trinity Parish. George Gordon King was the treasurer of the old Board of Missions.

WESTERN NEW YORK—The Order of Sir Galahad in St. Paul's Church, Rochester, will have a coronation service of the entire order in the near future. All the courts have been fully organized, and this service, to be held in the church, will be with the full ceremonial of the Order.—The Department of Christian Social Service of the Diocese held its regular meeting in Rochester on February 4th. Owing to much snow the attendance was small. The clergy of the associate missions and Bishop Ferris were guests of the Department at luncheon. A paper was read by the Rev. Chas. Allison on The Rural Work and Problems.

WEST TEXAS—On Sunday evening, January 24th, Bishop Capers consecrated St. Matthew's Church, Kenedy. This mission is located in a village of 3,000, sixty-two miles from San Antonio. Although there are only thirty-three communicants there, they have a church and rectory valued at \$8,500, free from debt. At present, until they are able to employ a resident clergyman, the mission is in charge of the Rev. J. S. Budlong, rector of St. John's Church, San Antonio.—Immediately following the annual diocesan Council last month, the diocesan assembly of the Daughters of the King held its annual council on January 22d at St. Mark's parish house, San Antonio. The assembly began with a quiet hour in the church, after which the meeting adjourned to a Mexican restaurant for supper, where Bishop Capers made an address. The next morning the members re-assembled for Corporate Communion at nine o'clock, Bishop Capers being the celebrant. Following the service, officers were elected for the ensuing year, and reports read from the several chapters.

AMERICAN STUDENTS IN IRELAND

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VOL. LXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 20, 1926

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ST. ANDREW'S HOSPITAL, Wushih, China, received a patient the other day who had been shot in the leg by robbers. Some of the doctors had the impression that he was shot while chasing the robbers, and he was treated with the deference due to a hero, until Dr. Lee, relating the incident, turned to the patient for verification and the patient said, "Chasing them! No: I was running away! I have some sense!"